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Dissertation

THE DEVELOPMENT OF LUTHERAN PASTORAL CARE IN AMERICA

by

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(A.B., Carthage College, 1943;

B.D., Chicago Lutheran Seminary, 1945)

Submitted in partial fulfilment of the
requirements for the degree of
Doctor of Philosophy
1949

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CHAPTER I

INTRODUCTION

1. STATEMENT OF THE THESIS

The purpose of this dissertation is to show the development of Lutheran pastoral care in America. It was necessary, in the beginning of the research, to go back to Martin Luther and trace his influence on Lutheran pastoral care today. The influence of Martin Luther as pastoral counselor¹ has set the pattern for Lutheran pastors who have carried on the tradition of Lutheran clergymen as distinct from other clergymen.

A certain chronological sequence, for the sake of order, has been followed though the purpose of this thesis is not historiographical. The writer realizes that the Lutheran pastoral method is to be found in the daily life experience of the pastor and is inherent in his pastoral ministry. This study is of particular importance for the Lutheran Church in America² because of the rich pastoral heritage that has been handed down from the past.

1. August Nebe, Luther as Spiritual Advisor, (Philadelphia: Lutheran Publication Society, 1894).

2. When the writer refers to the Lutheran Church in America he means all Lutheran churches including the Missouri Synod.

CHAPTER I

INTRODUCTION

I. STATEMENT OF THE PROBLEM

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1. Luther's Works, Luther as Spiritual Advisor, (1901-1915), Philadelphia: Lutheran Publication Society, 1915.
2. When the writer refers to the Lutheran Church in America he means all Lutheran churches including the Evangelical Synod.

2. DEFINITION OF TERMS

The primary meaning of the term pastoral care in this thesis is the personal ministry of the pastor to individuals. Pastoral care, of course, does have general connotations which may apply to the pastor's activities in his entire pastoral ministry. When considering the development in the colonial period and in the nineteenth century the term pastoral care, in many instances, has been used to mean that pastors were present in parishes and were ministering to individuals. It was necessary to use the term in this general sense because there is a paucity of documentary material concerning Lutheran pastoral care. The writer chose representative men in these two periods of the development to show the type of pastoral care in its first and most significant meaning.

The writer has used the German term seelsorge which will refer to both the general and specific work of the pastor. Seelsorge has no adequate translation in the English language, but the best definition is the care or cure of souls. General seelsorge refers to the pastor's work with the congregation as a whole. Private seelsorge refers to his care of the individual soul. Private seelsorge and pastoral care to individuals are coterminous.

3. DELIMITATION OF THE FIELD

It has been necessary to limit the study to the American scene for several reasons. Much has been written by

2. LIMITATION OF TERMS

The primary meaning of the term pastoral care in this context is the personal ministry of the pastor to individuals. Pastoral care, of course, does have general connotations which may apply to the pastor's activities in his entire pastoral ministry. When considering the development in the local parish and in the diocese, the term pastoral care, in many instances, has been used to mean that pastors were present in parishes and were ministering to individuals. It was necessary to use the term in this general sense because there is a paucity of documentary material concerning diocesan pastoral care. The writer chose representative and in those two portions of the development to show the type of pastoral care in the diocese and was not at all intended to mean that the writer has used the term pastoral care which will refer to both the general and specific work of the pastor. Pastoral care has no adequate translation in the English language, but the best definition is the care of souls or general pastoral care refers to the pastor's work with the congregation as a whole. Private pastoral care refers to his care of the individual soul. Private pastoral care and pastoral care to individuals are synonymous.

3. LIMITATION OF THE FIELD

It has been necessary to limit the study to the local level because for several reasons. Much has been written of

Lutherans though a great deal of it does not apply specifically to this subject. The paucity of relevant material proved to be a handicap. The writer had to investigate a vast amount of material in order to glean from it the developmental aspects of Lutheran pastoral care. To cover adequately the span of time involved from the beginnings of the Lutheran Church in America³ to the present time it was necessary to limit what is treated in the American scene so that the study is not too expansive to the point of excluding some important developmental aspects. The writer has chosen to consider the men who have made the most significant contributions to the development in order to limit the field.

4. CONTRIBUTIONS BY OTHERS

No one (to the knowledge of the writer) has attempted to set down specifically what has been the development of Lutheran pastoral care in America. Some journal articles have appeared with reference to the nature of the pastor's work and the pastoral task⁴ but material on Lutheran pastoral care is conspicuous by its absence. Recently articles

3. J. L. Neve, A Brief History of the Lutheran Church in America, (Burlington: German Literary Board, 1904). Neve has written one of the best outlines of Lutheran Church history in America.

4. Cf. Lutheran Quarterly Review, (1-46) (1900-1927) and Lutheran Church Review, (1-57) (1871-1927). These two journals merged in 1927 and became the Lutheran Church Quarterly.

illustrate through a brief study of it does not apply specifically to this subject. The quantity of relevant material proved to be a handicap. The writer had to investigate a very large amount of material in order to obtain from it the desired amount of material of historical interest. To cover adequately the space of time involved from the beginning of the Lutheran Church in America to the present time it was necessary to limit the number of references in the historical notes so that the study is not too expensive in the point of reading the more important developments. The writer has chosen to consider the men who have made the most significant contributions to the development in order to limit the study.

4. CONTRIBUTIONS BY OTHERS

As one (to the knowledge of the writer) has already pointed out, the study of the history of the Lutheran Church in America is not a new thing. Some of the most important contributions to the history of the Lutheran Church in America have appeared with reference to the history of the Lutheran Church and the pastoral work, but scattered in Lutheran periodicals and in the literature of the church. Recently articles

2. J. L. Howe, A Brief History of the Lutheran Church in America, (Philadelphia: American Lutheran Board, 1904). There has been little one of the best outlines of Lutheran history in America.
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on pastoral care have appeared in such journals as the Lutheran Church Quarterly. Lutherans have written books related to this subject. Henry Ziegler wrote The Pastor in 1876; in 1902 George H. Gerberding, The Lutheran Pastor; since 1900 Carroll J. Rocky, Fishing for the Fishers of Men (1924), J. H. C. Fritz, Pastoral Theology (1932, first edition and 1945, second edition), and Theodore Graebner, Pastor and People (1932); more recently Carl Schindler, The Pastor as a Personal Counselor (1942), Walton H. Greever, The Minister and the Ministry (1945), and Clarence C. Stoughton, Set Apart For The Gospel (1946). These widely scattered writings treat the pastor more than the development of the pastoral care. The Lutheran pastor has kept very few case histories or records which give any indication as to what methods have been used and to what measure pastoral ministries have contributed to the development of a strictly Lutheran pastoral viewpoint in the care of souls.

5. AIM OF THE PRESENT WORK

The writer has attempted to blaze a trail over the uncharted areas of the development of Lutheran pastoral care in America. The heritage of the past is tremendous but lacking in schematization. No one has set down a Lutheran point of view, showing those aspects of the Lutheran pastoral ministry contributing to the development of pastoral care. The writer feels that the Lutheran pastor has

on pastoral care have appeared in 1903 (London) as the
English Church Quarterly. Lecturers have since been re-
ferred to this subject. Henry Clitherie wrote The Pastor in
1875; in 1892 George H. Thompson, The Pastoral Pastor;
since 1900 George J. Ross, The Pastor, Theology of the
(1904) J. H. O. Xist, Pastoral Theology (1905), The
Pastor and the People, second edition, and Theology of the
Pastor and the People (1905); more recently, Carl Hollander, The
Pastor as a Pastoral Counsellor (1905), Nelson E. Groves,
The Minister and the Ministry (1905), and Clarence G. Strong-
Jr., The Pastor for the People (1905). These works reflect
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but feeling is overestimated. It has not been a dis-
tinct point of view, showing these aspects of the Lutheran
pastoral ministry contributing to the development of the
pastoral care. The writer feels that the Lutheran pastor has

made and is making a contribution to the field of pastoral care and he has attempted to show this in the course of this thesis. Pastoral care in the Lutheran Church has been something practised but never talked about in "enlightened circles." Part of this may have been due to the fact that the pastor has been so busy in carrying out his parish activities that he has not had the time nor the inclination to set down the cardinal principles of his practise. It is true that in the seminaries he was taught the fundamentals of pastoral theology but there are very few good books on pastoral care written by Lutherans.

The writer became interested in this study as a result of the growing importance of emphasizing pastoral care in all branches of the Lutheran Church. It is to be hoped that a constructive program for extending the development of Lutheran pastoral care in America may result from this study.

The writer also is concerned about the place which the Lutheran Church of America should play in the present role of pastoral care to meet the increasing demands of the people within and without its parishes. Lutheran pastors need to become even more conscious that this development not only must be made known but also must be studied in order to employ tested modern methods of pastoral care in dealing with people.

There are valid conclusions which can be drawn from this study: (1) That there is a distinct and unique con-

made and is making a contribution to the field of pastoral
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only must be made known but also must be studied in order to
employ these and other methods of pastoral care in dealing
with people.

There are three conclusions which can be drawn from
this study: (1) That there is a critical and urgent con-

tribution which the Lutheran pastor has made and is continuing to make to pastoral care; (2) That there should be a reawakening to the importance of this contribution; (3) That there are areas beyond the present day practises which will have to be explored and defined through the new emphasis in theological education today, demanding the use of tools and techniques not fully utilized to their best advantage; (4) That there is need for expanding the curriculum in our seminaries to include not only courses in practical or functional theology in advance of the former studies but also a clinical practicum in which the student, as well as the pastor in the parish, will have opportunity to gain valuable experience in "learning by doing" under supervision, for theory and practise go hand in hand and cannot be divorced from each other.

6. METHODS OF INVESTIGATION

During the course of investigation of this thesis the writer has been corresponding with the leaders of the Lutheran Church in America in an attempt to discover what has been done relative to the development of Lutheran pastoral care in America. There is common agreement among them that this study ought to be attempted because nothing had been done to set down a purely Lutheran point of view in pastoral care--much less show its development in America. With this encouragement the writer investigated many of the avenues

situation which the government has made and is continuing to make to protect cars; (2) that there should be a responsibility to the importance of this condition; (3) that there are many other things which will have to be solved and settled through the new system in educational situation today, demanding for use of tools and techniques not fully related to their best advantage; (4) that there is need for expanding the curriculum in the examination to include not only courses in practical or technical theory in advance of the former studies but also a clinical practice in which the student, as well as the patient in the period, will have opportunity to gain valuable experience in "learning to do" and not only in "learning to know" theory and practice as well in hand and cannot be divorced from each other.

2. METHOD OF INVESTIGATION

During the course of investigation of this system the writer has been corresponding with the leaders of the movement through in America in an attempt to discover what has been done relative to the development of further material in America. There is considerable interest among them that this study ought to be attempted because nothing has been done to set down a purely American point of view in psychology—much less the development in America. With this encouragement the writer investigated many of the sources

of approach suggested by these men. Some of them have proved fruitful.

The background material which deals specifically with Luther and his pastoral method were investigated in German sources and in those English translations which are available. It was necessary to do considerable research in the journals published by the various Lutheran bodies in America to glean from them articles which have immediate bearing upon the developmental aspects of Lutheran pastoral care. The lives and the work of Lutheran pastors in America have been investigated to determine which men have made the most outstanding contributions. This has involved reading biographies as well as personal journals which these men have kept. The writer did much library research, not only in and around Boston but also at the leading Lutheran theological seminaries which have available material on the Lutheran Church in America.

To make the study of more value and up-to-the-minute in scope the writer prepared a questionnaire, which was submitted to a cross-section of Lutheran pastors in America, in rural centers and cities of varying size, to get a picture of what the Lutheran pastor today thinks about the pastoral task as he finds it within the confines of his own parish.

7. SCOPE OF THE PRESENT STUDY

Chapter I is the introduction to the subject. The

of spiritual growth by these men. None of them have

known failure.

The historical material which deals specifically with Luther and his personal life were investigated in German sources and in those English translations which are available. It was necessary to be conversant with the German language in order to be able to read the original sources in German. The various German sources in German to which the writer has referred have been investigated to determine which men have made the most outstanding contributions. This was involved reading of the original as well as personal journals which these men have kept. The writer has made literary research, not only in and around Boston but also at the Institute of Luther Studies in Berlin. German sources which have available material on the Lutheran Church in America.

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V. SCOPE OF THE PRESENT STUDY

Chapter I is the introduction to the subject. The

background patterns of Lutheran pastoral care, as discovered in Martin Luther's ministry, are considered in Chapter II. These patterns have come to the American branch of the Lutheran Church as a rich heritage from the past and to some extent have continued in practise in the present-day Lutheran pastoral care.

Chapter III considers "The Beginnings of Lutheran Pastoral Care in America," covering the development from the earliest arrival of Lutherans in America through the period of colonization. An extended treatment has been given to the pastoral ministry of Henry Melchoir Muhlenberg who is the most outstanding representative pastor during the colonial period. His ministry extended from 1742 to 1787.

Chapter IV shows "The Development of Lutheran Pastoral Care in America during the Nineteenth Century." It was necessary not only to show the major trends within the development on the American shore but also to show what factors arrested the development. Lutheran pastoral care was expanded on the American scene because of the westward movement of the frontiers. This expansion resulted in great demands for the pastor to minister to the new "homesteaders." When we realize that there were only about forty Lutheran pastors on the American continent up to 1787,⁵ it is seen clearly that

5. Neve, op. cit., p. 44.

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Chapter III

Chapter IV

the indigenous growth has been prodigious.

The movement of population westward made tremendous demands upon the pastors, trying to keep pace with the surge of peoples who poured over the mountains to subdue the wilderness. Large influxes of Scandinavian as well as Saxon immigrants were caught up in the tide of the westward advance. The movement was a trying experience to the pastors who tried to minister to the widely scattered Lutherans. There was a scarcity of pastors and it became evident that there was a need for American trained pastors.

The Civil War had considerable effect on pastoral care during the nineteenth century. The Civil War arrested the movement westward as well as the development of Lutheran pastoral care, though attempts were made to minister to the citizenry and the soldiers. The Lutheran Church was hopelessly divided over the slavery issue.

William A. Passavant was chosen as the representative pastor during this period because his life extends throughout most of the century and because his pastoral care represents the type which was brought to the Lutheran population as it moved westward.

Chapter V points up the development because it presents pastoral care in the present era from the vantage point of the pastors in parishes today. The writer prepared a questionnaire which was sent to a cross-section of Lutheran

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out most of the century and because his pastoral care repre-

sented the type which was brought to the Lutheran population

as it moved westward.

Chapter 9 points up the development because it pre-

sents pastoral care in the present era from the various points

of the pastor in position today. The writer explains a

questionnaire which was sent to a cross-section of Lutheran

pastors in the eight bodies of the National Lutheran Council and in the Lutheran Church, Missouri Synod. The results of the questionnaire show how the Lutheran pastors of today conceive their office, the methods they employ in their pastoral ministries, and their opinions about the present trends in pastoral care. The chapter includes analyses of the questions asked on the questionnaire with tables showing the distribution of the respondents according to each church body. The entire questionnaire with totals completes the chapter.

Chapter VI, entitled "The Lutheran Pastoral Ministry," supplements Chapter V by presenting an account of pastoral care delineated from relevant literature of the present period. The writer has attempted to show what the Lutheran pastor is traditionally and what has influenced his pastoral care. Among the factors considered in connection with the doctrine of the call are its definition, the required training for the Lutheran ministry, and the rite of ordination. There are various phases of Lutheran pastoral care, such as the pastoral acts, which include private confession, private administration of the sacraments, catechization and confirmation, pastoral visitation in general, and counseling in specific cases: the couple planning for marriage, the sick and the dying, and the bereaved. Another important phase of the development is Lutheran pastoral care in special places such as student service work, the chaplaincy during both World

Wars, and ministries in institutions--hospitals, homes for children, homes for aged, and prisons.

Chapter VII is the conclusion to the thesis and it includes a summary of the entire thesis and specific proposals for future development of Lutheran pastoral care. The latter is a plea for more practical application of pastoral care. Cooperation of all Lutheran bodies through a Commission on Pastoral Care is suggested. The Lutheran Church has been somewhat hesitant to employ the newer techniques which would change the programs in its seminaries radically in some instances. The writer advocates a clinical year which could be taken in a parish or a clinical center where the seminarian would gain some experience in pastoral care. This would allow the seminarian to "learn on the job" under the supervision of experts trained in the field of clinical pastoral care.

Ideally the pastor-supervisor in a clinical training program for seminarians should have had the necessary clinical training qualifying him to give direction in these important aspects of pastoral care. It would be a wise procedure to take this training during all three of the years spent at the seminary but an intensive clinical year at a training center would have as many, if not more, advantages; this latter training ought to come before the seminarian's last year in the seminary. The seminary facilities should be expanded to allow the theolog the opportunity to work in

Ward, and minister in institutions--hospital, home for children, home for aged, and prison.

Chapter VII is the conclusion to the thesis and it included a summary of the entire thesis and specific proposals for future development of Lutheran pastoral care. The latter is a list for more practical application of pastoral care. Cooperation of all Lutheran bodies through a common vision on pastoral care is suggested. The Lutheran Church has been somewhat hesitant to employ the newer techniques which would change the program in its seminaries radically in some instances. The writer discovered a clinical year which could be taken in a period of a clinical center where the seminary would gain some experience in pastoral care. This would allow the seminary to "learn on the job" under the supervision of a clergyman trained in the field of clinical pastoral care.

During the past year--quarter in a clinical training program for seminarians should have had the necessary clinical training during his to give direction to those in pastoral aspects of pastoral care. It would be a wise procedure to have this training during all three of the years spent at the seminary not an intensive clinical year at a clinical center would have an entry, it has been suggested that later training ought to come before the seminary's last year in the ministry. The necessary facilities should be arranged to allow the pastor the opportunity to work in

clinical centers near the seminary and there ought to be a cooperative relationship between these centers and the seminary. It would be desirable if such a program could be followed in a teaching hospital where it would be accepted sympathetically.

The writer suggests several proposals with regard to the training program and courses in theological curricula, both on the undergraduate and the graduate level, and the establishment of Lutheran clinical centers in institutions owned or directed by the Lutheran Church and in parishes where seminarians would be under the direction of clinically trained pastors. Because Lutherans train almost exclusively in Lutheran seminaries the future development of Lutheran pastoral care in America may center largely around the utilization of and development in Lutheran clinical centers. In the writer's opinion, however, there are many opportunities and advantages for Lutheran seminarians and pastors who find it possible to take clinical training in well established schools of other denominations.

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posed in a teaching hospital where it would be necessary to
be established.

The writer suggests several programs with regard to
the training program and courses in theoretical, clinical,
and on the undergraduate and the graduate level, and the
establishment of further clinical centers in hospitals
based on the need of the patient. Courses and in particular
where necessary would be under the direction of clinically
trained persons. Because patients train without necessarily
in further knowledge the further development of clinical
hospital care in America and other largely around the world
situation of and development in further clinical centers.
In the writer's opinion, however, there are many opportuni-
ties and advantages for further training and hospital
time is possible to have clinical training in well established
as schools of other denominations.

CHAPTER II

PASTORAL CARE DEVELOPED BY MARTIN LUTHER

1. LUTHER'S CONCEPT OF PASTORAL CARE

In this chapter the writer will attempt, first, to show how Martin Luther conceived the pastoral office and, second, to illustrate how he performed his pastoral office. Most of the material which shows this development is inextricably connected with his pastoral care to individuals who came to him. A large part of this material is drawn from his Tischreden (Table Talk), his Breife (Letters), and his Werke (Works). The task of the writer has been to ferret out the ideas which pertain specifically to what the German language calls seelsorge.¹

In treating Luther's primary concept of the office of pastor, it is necessary to go back to his own soul conditioning. He held, as a cardinal principle, the necessity for the physician to heal himself before he could heal others: "Physician, heal thyself!" (Luke 4:23) He felt that no one could give counsel and advice to others without first searching his own soul, advising and caring for it, before seeking to give such care to others. Thus, as Nebe wrote, "Luther, as a

1. There is no adequate translation, as pointed out in Chapter I, but it can be translated best as the care of souls.

THEORY OF THE DEVELOPMENT OF THE HUMAN MIND

1. THEORY OF THE DEVELOPMENT OF THE HUMAN MIND

It is a common belief that the mind is a blank slate at birth, and that all knowledge is derived from experience. This view is based on the assumption that the mind is a passive organ, and that it is only through the action of the senses that it becomes active. However, this view is based on a misunderstanding of the nature of the mind. The mind is not a passive organ, but an active one. It is capable of thought, feeling, and volition. It is capable of receiving impressions from the senses, but it is also capable of creating its own impressions. It is capable of being influenced by the environment, but it is also capable of influencing the environment. The mind is a complex organ, and its development is a process that continues throughout life. It is not a blank slate at birth, but a complex organ that is capable of thought, feeling, and volition. It is capable of receiving impressions from the senses, but it is also capable of creating its own impressions. It is capable of being influenced by the environment, but it is also capable of influencing the environment. The mind is a complex organ, and its development is a process that continues throughout life.

1. There is no separate presentation, as shown in the preceding chapter, but it can be presented here as a separate chapter.

Spiritual Adviser, had to first care for his own soul."² This concern for his own soul began early in his monastic career. He never considered himself without superiors to whom he had to go for counsel and advice. His old friend, Staupitz, was of real help to Luther, although he realized later that even the help of such a friend was not sufficient for his own inner anxieties. As a result of examining himself, he was able to minister to others more adequately than before he worked through his own uncertainty.

The Reformer felt that the seelsorger had to be initiated into the mysteries of the divine Word. It was this immersion in the Word which made his pastoral ministry so effective. He seemed always to have the right word at the right time. Luther's insight into the Word is revealed in his commentary upon it. Many of his students received commentary on the Word in such a striking manner that they felt impelled to take it down word for word. "That he cares best for his own soul who is completely immersed in the quickening and saving fountain of the Word of God, no one better knew than our Luther."³ Luther used the Scripture with great skill. In every trial Luther felt the weight of

2. August Nebe, Luther as Spiritual Adviser, (Philadelphia: Lutheran Publication Society, 1892), p. 9. The writer is indebted to Nebe for his research on Luther and for pointing to sources relevant to Luther as pastor.

3. Ibid., p. 17.

spiritual adviser, and to find care for his own soul.² This concern for his own soul began early in his monastic career. He never considered himself without obligations to whom he had to go for counsel and advice. His old friend, Benedict, was of real help to Luther, although he realized later that even the help of such a friend was not sufficient for his own inner struggles. As a result of existing difficulties, he was able to minister to others more adequately than before he worked through his own uncertainty.

The Reformer felt that the Reformation had to be introduced into the mysticism of the divine Word. It was this introduction in the Word which made his pastoral ministry so effective. He seemed always to have the right word at the right time. Luther's insight into the Word is revealed in his commentary upon it. Many of his students received commentary on the Word in such a striking manner that they felt impelled to take it down word for word. "That he cared best for his own soul who is completely immersed in the deciphering and saving fountain of the Word of God, no one doubts more than our Luther."³ Luther used the Scripture with great skill. In every trial Luther felt the weight of

2. August Ruge, Luther as Spiritual Adviser, (Philadelphia: Lutheran Publication Society, 1907), p. 17. The writer is indebted to Ruge for his research on Luther and for pointing to sources relevant to Luther as adviser.
3. Ibid., p. 17.

Satan against him, but he was able to find comfort in the Word and in the beauty of God's creation.

In addition to his insight into the Scripture in caring for his own soul, Luther resorted to the other effective instrument in the spiritual life: prayer. "The best weapon to employ against all trials and temptations is prayer; but Luther, great man of prayer that he was, experienced more than once to his sorrow that the spirit of prayer may forsake the believer. He understood, however, how to awaken it again and kindle it to a clear flame."⁴ His prayer life enabled him to accomplish phenomenal tasks and to surmount the temptations to which his own soul was subject. Even in the face of death he was able to guide his own soul tranquilly through to his life's end with the same assurance which he found and which he gave to others.

2. LUTHER'S PASTORAL COUNSELING

a. His ministry to the forlorn

Luther recognized the necessity to minister to his fellow men as a duty of the Christian man. He was a devoted servant engaged in labors of love for his fellow men. His own experience in sickness and the severe temptations through which he passed helped him to care for the sick and the forlorn.

4. Ibid., p. 25 - 26.

man against him, but he was able to find comfort in the
word and in the beauty of God's creation.

In addition to his insight into the religious in-
crease for his own soul, Luther responded to the great at-
tention in the spiritual life of Luther. "The
best weapon to employ against all trials and temptations is
prayer; the better, the more man of prayer, the more he will, the
richer will be his life and the more he will be able to
prayer and to love his neighbor. He is not, however,
not so much as to be able to do it in a clear conscience."
His prayer life enabled him to accomplish phenomenal feats
and to overcome the temptations to which his own soul was
subject. Even in the face of death he was able to guide
his own soul bravely toward the life's end with the
same assurance which he found and which he gave to others.

6. Luther's Personal Testimony

6. His Ministry to the World

Luther recognized the necessity to minister to his
people not in a duty of the Christian man. He was a devoted
friend of the poor in Jesus and loved his fellow men. His
own testimony in the world was the same as his testimony
through which he passed on to the world the life and
the world.

Perhaps the most pressing need of pastoral care was among those who, like Luther, had bolted from monastic chains to be free. They flocked to the storm center of revolt--to the town of Wittenberg. De Wette has said that they came from all over Germany and from towns outside Germany and from other countries.⁵ These monks and nuns who had fled were not only in need of spiritual succor (they feared the consequence of their act) but also in need of material help for most of them had escaped without adequate food and clothing. They sought shelter as well as all necessities of life. Pastoral care to relieve these physical wants made pressing demands upon Luther and, in addition to his overloaded schedule, he did find time to make provision for the care of these forlorn people among friends and relatives. Much time, effort, and practical ingenuity was consumed in finding jobs for the escaped monks. Even after Luther had found jobs for these "displaced" monks he had to testify personally for them to their employers before they were given employment.⁶

Among those who sought Luther's help were also the nuns who, like the monks, had freed themselves from the shackles of monasticism. He took many of them into his home; some remained there during the remainder of their lives. One

5. Wilhelm Martin De Wette, Luther's Briefe, Vol. 2, (Berlin: Georg Reimer, 1826), p. 182.

6. Nebe, op. cit., p. 59.

Perhaps the most striking need of material help was
 among those who, like Luther, had drifted from domestic affairs
 to the front. They looked to the State for relief--to
 the town of Wittenberg. The State was said that they came
 from all over Germany and from towns outside Germany and from
 other countries.² These people had none who had lived with and
 only in need of spiritual comfort (they lacked the necessities
 of their life) but also in need of material help in kind of
 food and clothing without adequate food and clothing. They
 sought shelter as well as all necessities of life. Personal
 care for relief from physical wants made pressing demands
 upon Luther and, in addition to his overworked schedule, he
 did this to make provision for the care of those who
 people came to him and relatives. Much time, effort, and
 practical knowledge was consumed in finding food for the en-
 gaged women. Even after Luther had found food for these
 "displaced" women he had to testify personally for them to
 their employers before they were given employment.³
 Among those who sought Luther's help were also the
 men and, like the women, had found themselves from the
 shadows of unemployment. He took many of them into his home
 and remained there during the winter at their lives. One

2. *Elisabeth Martin De Wette, Luther's Wife*, Vol. 2.
 (New York: George Kelm, 1895), p. 125.
 3. *Ibid.*, p. 125.

of these women was an aunt of Kathrine, his wife.⁷ Many of these nuns consulted Luther about their marriages. As an example, he wrote to a young lady by the name of Hannah:

I have received your letter, and, as you desire, will do my best, both with Mr. S. von K., and with any other who may ask my opinion, to help you on your promised marriage, that it may move along smoothly. God knows that so far as in me lies, I would most willingly help everyone along in much smaller matters than this, if I were able.⁸

From this excerpt we can gather that Luther was a patient counselor to people in distress. It may be said that he had time for the smallest things and that he pressed himself with vigor to accomplish the most demanding task. His letters to these distressed nuns were, as Nebe has suggested, "designed to be. . . what guiding stars are to the forlorn wanderers in the desert."⁹

If we are to analyze further what Luther attempted in his counsel to these distressed people, on the strength of these letters which flowed from his pen, we can see the following pattern. He always expressed a deep interest in the person's problems. In spite of the predicament he commended the individual to God's care. He even suggested that the tribulation might be Satan's messenger to buffet him or her but that God would be near in every trial. To encourage, as

7. De Wette, op. cit., Vol. 6, p. 327.

8. Ibid., Vol. 2, p. 445.

9. Nebe, op. cit., p. 68.

of these women was an aunt of Katherine, his wife. Many of these men considered Luther about their marriage. In an attempt, he wrote to a young lady, the name of Hannah;

I have received your letter, and, as you desire, will do my best, both with Mr. G. von K., and with any other who may see my opinion, to help you on your proposed marriage, that it may move along smoothly. God knows that as far as I am able, I would most willingly help everyone who in such matters takes this, if I were able.

From this except we can gather that Luther was a patient counselor to people in distress. It may be said that he had time for the smallest things and that he pressed himself with vigor to accomplish the most demanding task. His letters to these distressed men were, as he has suggested, "designed to be . . . what nothing else is to the tormented minister in the desert."

If we are to analyze Luther what Luther attempted in his counsel to these distressed people, on the strength of those letters which flowed from his pen, we can see the following pattern. He always expressed a deep interest in the pastor's problems. In spite of the fact that he was an individual to God's care. He even suggested that the pastor might be asked to surrender to build him up as one that God would be near in every trial. To encourage, as

well as comfort, he then exhorted the person to call upon God in prayer. He was confident that there would be a happy issue out of any affliction.

Not only did individuals but also entire congregations turned to him. "Luther though at a distance, exerted himself as a true shepherd in behalf of those who had been forsaken, if not actually persecuted by their own appointed shepherds. . ."¹⁰ Luther's influence extended far and wide and he exerted as much influence away from Wittenberg as he did in his own environs. He was willing not only to write letters of consolation but also to go even to the civil authorities to plead cases.¹¹ He felt that the spiritual adviser must give counsel and personal assistance, wherever possible, if the forlorn individual could not help himself. Because of this deep and compassionate understanding of the distressed he was always besieged with applications. The following quotation is a typical reply to the forlorn souls who sought his aid.

May you also in turn deal graciously and mercifully with poor people, as indeed well becomes spiritual rulers, in order that the grace of God may be recognized and acknowledged with thankfulness. . .there are alas, far too many others who treat people with such cruelty, and conduct themselves with such ingratitude to God. . .they would wantonly awaken again. . .the wrath and displeasure of God. . .¹²

10. Ibid., p. 70.

11. De Wette, op. cit., Vol. 4, p. 405, Vol. 6, p. 135.

12. Ibid., Vol. 3, p. 16.

well as comfort, he also wanted the power to call upon
 God in prayer. He was convinced that there would be a
 happy issue out of his situation.
 Not only his loneliness but also his complete
 isolation from his fellow men. He was alone, except
 almost as a true monk in a cell of stone and iron.
 However, it was not actually separated by their own appointed
 quarters. . . . Luther's influence extended far and wide
 and he exerted an such influence away from his home as he
 did in his own country. He was willing not only to strive
 for the of colonization but also to go even to the civil
 authorities to place cases. He felt that the spiritual
 leaders must give counsel and personal assistance, wherever
 possible, if the foreign individuals could not help himself.
 Because of this deep and comprehensive understanding of the
 situation he was always burdened with spiritual. The
 following quotation is a typical reply to the foreign nations
 who sought his aid.

But you also in turn have graciously and easily
 fully with good people, as indeed will be shown
 spiritual matters, in order that the grace of
 God may be recognized and glorified with
 thankfulness. . . . There are also, for God knows
 others who stand people with such cruelty, and
 conduct themselves with such ingratitude to
 God. . . . They would willingly murder souls.
 The state and dignitaries of God. . . .

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- 10. Ibid., p. 70.
 - 11. De Wette, op. cit., Vol. 4, p. 402, Vol. 8.
 - 12. Ibid., Vol. 5, p. 12.

Luther could not reject those in straightened circumstances and, when he was not able to deal with a matter personally, he found occasion to call on others to assist. This suggests cooperation with other professional people. His dependence on cooperation by others was basic in Luther's counseling with those who were forlorn. The literature on this point is not extensive but Nebe has reported that this was true in the case of a certain man by the name of Hans Von Kohlhasse. Luther called in other advisers to help counsel this man.¹³

b. His ministry to the sick

It was in 1517, the year of the dreadful plague, that Luther wrote to Dr. Johann Hess:

We must and are in duty bound to deal with our neighbor in all times of need and danger whatsoever. . . He who will not help and assist another until he can do it without danger or injury to his own person. . . will never help his neighbor. . . Therefore will Christ also at the last day condemn them as murderers, when he shall say: 'I was sick, and ye visited me not.'¹⁴

That this was an absorbing concern of Luther is not to be debated.

Though he was a professor at Wittenberg during this time, he still felt his responsibility to the community in which he lived. If someone was in need, he did not spare

13. Nebe, op. cit., p. 100 - 103.

14. De Wette, op. cit., Vol. 1, p. 347.

Luther could not reject those in spiritual distress-
 because and, when he was not able to stand with a martyr, he
 usually, he found occasion to call on others to assist.
 This suggests cooperation with other professional people.
 His dependence on cooperation by others was basic in Luther's
 connecting with them and with Luther. The literature on
 this point is not extensive but he has reported that this
 was true in the case of a certain man by the name of Hans.
 Von Lohmann. Luther called in other ministers to help coun-
 sel this man.

5. The Ministry to the Wife

It was in 1517, the year of the Reformation, that

Luther wrote to Dr. Johann Hess:

We first and are in daily need to deal with our
 neighbor in all things of need and danger. Whether
 we are . . . the wife who will not help and advise another
 until he can do it without danger or injury to
 his own person. . . will never help his neighbor.
 . . . Therefore will Luther also at the last say:
 command that no marriage, when he shall say:
 "I was sick, and ye visited me not."

That this was an absolute concept of Luther is not to be de-

ferred.

Though he was a professor at Wittenberg during this
 time, he still had his responsibility to the community in
 which he lived. It was not only in his own life but also

himself in effort to "relieve the necessity of saints." In the letter mentioned above, Luther continued:

I deem it proper, therefore, to present at the same time some brief instruction as to how one should minister to the spiritual wants of the people in the midst of such frequent deaths. . . in order that we, who are called to have the care of souls, may fulfil our office. . . First. . . one should exhort the people to go to church. . . which teaches men how they ought to live and die. . . Second. . . the people should be exhorted that each one lay hold in time and prepare himself for death by confessing and receiving the sacrament. . . Third. . . should any one desire to see the chaplain or pastor, the latter should be summoned. . .¹⁵

In this short passage we can see his penetrating concern for the soul care of the individual in fear of death from the dread plague. Luther himself had lost a roommate in his early days in the University and had stood by while the Black Plague also took the lives of his two brothers. Luther respected this disease but he did not hesitate to handle the dying or take them into his arms to ease the last severe moments.¹⁶

Nebe has pointed out that Luther considered his visits, as pastor, of importance equal to those of the physician, "for he was thoroughly convinced that very many bodily diseases have their origin in the morbid spiritual condition."¹⁷ From this little note it may be suggested that Luther had some insight into what modern medicine calls the

15. Loc. cit.

16. Nebe, op. cit., p. 36.

17. Ibid., p. 39.

himself in effort to preserve the necessity of mission in

the letter mentioned above, further continued:

I have it proper, therefore, to present at this
 same time some brief instruction as to how and
 should minister to the spiritual needs of the
 people in the midst of such frequent changes.
 In order that we, who are called to have the
 care of souls, may fulfill our office . . .
 . . . one would expect the people to be so changed.
 . . . which reason men have come to this and
 this . . . the people should be ministered
 that each one lay hold in time and progress his
 self for health by confession and receiving the
 sacrament . . . I think . . . should any one desire to
 see the changes of people, and I think should be
 mentioned . . .

In this short passage we can see the penetrating concern for
 the soul care of the individual in rest of which from the
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 ments.

He has pointed out that Luther considered his vic-
 tims, no pastor, of importance when it comes to the physical
 claim, "for he was thoroughly convinced that very many bodily
 diseases have their origin in the world's spiritual condi-
 tion." From this little note it may be suggested that the
 they had some message for what might be called the

12. Dec. 1917.
 13. New York, N.Y., p. 55.
 14. Ibid., p. 55.

"psychosomatic"¹⁸ approach to sickness and disease.

On one occasion Luther made the following observation with regard to the weakness caused by unhealthy spiritual condition:

That is a result of sorrow, which is often a cause of such disorders; for when the heart is troubled and sorrowful, then follows also weakness of body. The diseases of the heart are the real diseases, such as sorrow, temptation, etc.¹⁹

This striking passage at once illuminates Luther's insight into the real causes of much sickness--a weakened spiritual condition, devoid of the Word which can heal; this is a sorry state for one who suffers and for which no medicine can be prescribed.

The physicians consider in diseases only the causas naturales, whence and from what natural causes a disease comes, and try to give help with medicine, and they do right; but they do not see that the devil often hurls a disease upon a person, when there are no causas naturales. There must be a higher kind of medicine to ward off the devil's pestilence, namely faith and prayer, and the seeking of spiritual remedies in God's Word.²⁰

18. The psychosomatic approach in modern medicine considers the person as a whole. As implied in the term, psychosomatic medicine treats both the somatic, or physical, and the psychic, or emotional, aspects of the person's illness. See Flanders Dunbar, Mind and Body: Psychosomatic Medicine, (New York: Random House, 1947). See also Edward Weiss and O. Spurgeon English, Psychosomatic Medicine, (Philadelphia and London: W. B. Saunders Company, 1943).

19. Johann Aurifaber, Tischreden, (Eisleben: Gebauer, 1566), p. 493.

20. Ibid., p. 494.

the following conditions:

1. The following conditions are to be observed by the parties to the contract:

2. The following conditions are to be observed by the parties to the contract:

3. The following conditions are to be observed by the parties to the contract:

4. The following conditions are to be observed by the parties to the contract:

5. The following conditions are to be observed by the parties to the contract:

6. The following conditions are to be observed by the parties to the contract:

Further in this passage from Tischreden²¹ there is a description of how Luther called upon the sick.

Whenever Luther called upon the sick he first bent over the patient and inquired about the sickness, what was really troubling him, how long he had been sick, who his physician was, and the kind of medicine he was taking. Luther's next step was to inquire if the man had been patient with God in his weakness.

When he had learned how the sick man had borne himself in his weakness, and what was his disposition towards God, if it appeared that he was determined to bear his sickness patiently. . . and that he acknowledged himself to have well deserved this affliction by his sins, and was prepared to die willingly, if it should so please God; thereupon the Doctor (Luther) began highly to praise such Christian resolution and purpose as a work wrought by the Holy Spirit and declared with exultation that it is a great mercy of God when one attains in this life a true knowledge of God. . . and can submit himself to the will of God.²²

He would exhort the sick man to continue in this faith strengthened by the Holy Spirit; he would assure the patient that he (Luther) would offer prayers in the man's behalf. Luther would not accept the thanks for his pastoral service, but reminded the patient that it was the duty of his office.

As he bade them farewell he kindly counselled them to fear nothing (Repressive-inspirational²³),

21. Loc. cit.

22. Loc. cit.

23. The repressive-inspirational approach tends to minimize the problem or to treat it as non-existent. See J. W. Klapman, Group Psychotherapy, (New York: Grune and Stratton, 1947), p. 68 - 71.

Further in this passage the Christian ¹¹ there is a descrip-
tion of how Luther called upon the side.

However, Luther called upon the side as first best
over the patient and pointed about the sickness, asked was
seemingly something else. Now long he has been sick, and his dis-
eases were, and the kind of medicine he was taking. Luther's
next step was to inquire if the man had been patient with the
in his weakness.

When he had learned how the man had been
distant in his weakness, and that was his dis-
position towards God, it is apparent that he
was determined to bear his sickness patiently.
... and that he acknowledged himself to have
well received this affliction by his side, and
was prepared to die willingly, if it should be
his lot; therefore the Doctor (Luther) began
rightly to praise such Christian resignation and
patience as a great strength of the Holy Spirit
and declared with exultation that it is a great
work of God when one attains in this life
the knowledge of God. ... and that would minister
to the will of God.

He now reports the man to continue in this faith
strengthened by the Holy Spirit; he would receive the patient
that he (Luther) would offer prayers in the man's behalf.
Luther would not scruple to thank for his pastoral service,
but reminded the patient that it was his duty to his family.

As he has (now) the family counselled
them to rest during (sickness-convalescence).

11. The representative-institutional approach leads to
maintain the position as to treat it as non-existent. See
J. W. Brown, Human Psychology, (New York: Brown and
Green, 1947), p. 25 - 27.

reminding them that God was their gracious God and father. . .and that we poor sinners might be delivered from the devil and from hell, the Son of God had willingly given himself to death for us. . .²⁴

This example, drawn from the words of one of his students, is typical of the pastoral calling which Luther did. While it may be considered unusual today, Luther was known far and wide as a good pastor and one upon whom people could call under any circumstance. For these reasons, Luther was much in demand. When, in the press of duties, he was not able to visit the bedside of the person he would take time to write a letter of comfort.²⁵ Three such letters appear in Briefe by De Wette.²⁶

c. His ministry to the bereaved

Luther's ministry to the bereaved was founded upon his own experience. He worked through the period of grief in his own life; his serenity under this trial was remarkable. It is especially clear in the death of his own children. His calm assurance of the grace of God is reflected in his feeling about the death of his daughter, Magdalena. A quotation from Tischreden, referred to in Nebe's book entitled Luther As Spiritual Adviser, captures the man's own spiritual estate: "I love her dearly, but if it is Thy will, O God, to

24. Aurifaber, op. cit., p. 494.

25. Nebe, op. cit., p. 49.

26. De Wette, op. cit., Vol. 4, p. 545 ff.

take her from us, I will be glad to know that she is with Thee."²⁷ And after she had passed from this mortal life, Luther comforted his wife, Katherine, by assuring her that Magdalena had gone to a better world; when his friends came to assist his family at her death, Luther accepted their condolences and affirmed that he had "sent a saint to heaven." Such was the confidence of the man in spite of the natural tendency to suffer grief.

Luther was a cheerful man. His cheerfulness is reflected in his concept of the liberty and joy of a Christian. He was quick to say that "A Christian should be a cheerful man."²⁸ In this light, a Christian under any circumstances should be able to bear his load of grief simply because he is a Christian.

Say likewise to yourself, though all else be lost, yet I believe that Christ still lives, and I am baptized and am perfectly satisfied with the Gospel; I am therefore no enemy of the sacraments, nor the Lord himself, but truly believe that he is a Saviour; the devil can bring up nothing against this.²⁹

Perhaps it was because Luther himself could not bear to see anyone unhappy that he was inclined to comfort others in the way in which he found comfort and consolation--that

27. Nebe, op. cit., p. 241; Aurifaber, op. cit., p. 496a.

28. Nebe, op. cit., p. 137; Aurifaber, op. cit., p. 316a.

29. Nebe, op. cit., p. 137; Aurifaber, op. cit., p. 321a.

...from me. I will be glad to know that she is with
them." And after she had looked from the window
father comforted his wife, Katherine, by mentioning her that
magician had gone to a better world; when his friends came
to assist his family at her death, father accepted their
condolences and affirmed that he had "sent a spirit to rest."
Such was the confidence of the man in spite of the
natural tendency to sister grief.
Father was a cheerful man. His cheerfulness is re-
flected in the concept of the liberty and joy of a Chris-
tian. He was glad to say that "a Christian should be a
cheerful man." In this light, a Christian under any cir-
cumstances should be able to bear his load of grief simply
because he is a Christian.

...to yourself, though all else be
lost. Yet I believe that Christ still lives,
and I am baptized and am perfectly satisfied
with the Gospel; I am therefore no enemy of
the sacrament, nor the Lord himself, but
truly believe that he is a deity; the devil
can bring up nothing against this.

...it was because father himself could not bear
to see anyone unhappy that he was inclined to comfort others
in the way in which he found comfort and consolation--that

87. Hebe, op. cit., p. 241; Amherst, op. cit.,
p. 242.
88. Hebe, op. cit., p. 137; Amherst, op. cit.,
p. 218.
89. Hebe, op. cit., p. 137; Amherst, op. cit.,
p. 218.

is, in God and His Holy Word. Luther wrote to a friend, Matthias Weller:

Now, my dear Matthias, do not in this matter depend on your own thought, but hear what other people have to say; for God has given commandment, that one man shall comfort another, and it is his wish, also, that the afflicted shall receive such comfort as his own voice. . . Since, then, it is God's wish that one comfort another, and that every one receive the comfort offered; therefore let your thought go, and be sure that the devil is using them to worry you. . . who cannot endure that we should have a cheerful thought. . .³⁰

This is, in general, what Luther would say to a man who was suffering from "grief's slow wisdom." Reliance on God and His Word were the keys to unlock the door of comfort. Luther was patient and diligent in this pastoral ministry to the bereaved. He offered a sympathizing hand to the sorrowing. "No trouble seemed to him so trifling, no sorrow so insignificant as to be unworthy of his ministry of comfort."³¹

It is with a great deal of skill that Luther cheered the disheartened, but again he had the inexhaustible source of the Holy Scripture to draw upon whenever the misfortunes of life fell heavily upon his friends and acquaintances. So it is not with the grief-stricken alone that he concerned himself. If we take into account the number of letters

30. De Wette, op. cit., Vol. 5, p. 473.

31. Nebe, op. cit., p. 140.

in, in not his Holy Word. I have known to a friend,

Believe me:

Now, my dear friend, do not in this matter
depend on your own thinking but hear what
other people have to say; for God has given
commandment, that we should comfort
another, and it is his will, that we
should comfort one another with the
word of life. . . . Since, then, it is God's will
that we should comfort one another, and that every
one receive the comfort offered; therefore
let your thought go, and be sure that the
devil is using them to worry you. . . . Who
cannot comfort that we should have a cheerful
thought. . . .

This is, in general, what Luther would say to a man who was
suffering from "trial's slow motion." Believed on God and
the Word were the keys to unlock the door of comfort. In-
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the bereaved. He offered a sympathetic hand to the sorrow-
ing. "We trouble ourselves to him as Father, as sorrow as
infirmities as to be comforted of his ministry of com-
fort."

It is with a great deal of skill that Luther comforted
the bereaved. Not again he had the instinctive source
of the Holy Scripture to draw upon whenever the situation
of his dear friends upon his friends and acquaintances. So
it is not with the first-aid alone that he comforted
himself. If we take into account the number of letters

which flowed from his pen to the down-trodden and sad souls who asked for his counsel, we can observe that the strong sentiment of friendship is always present. His sympathy was widespread and lasting. To a woman whose husband had committed suicide he wrote:

First of all, let it comfort you, that, in the severe conflict through which your dear husband passed, Christ at length gained the final victory. . . although your husband inflicted the fatal injury upon himself, it may be that the devil, who has power over our members, moved his hand by force against his own will. . . You should therefore. . . bow submissively to God, and count yourself as one of that multitude of whom Christ says (Matt. 5:4): 'Blessed are they that mourn for they shall be comforted'. . .³²

Again this is a sample of the kind of letter received by those who sought help from Luther, especially when he was unable to come to them in person. We see reflected in it his concern for the woman's mental and spiritual state, a brief summary of the facts, and a spiritual message of comfort upon which she could feed in her moments of anxiety and care.

Another illustration of Luther's pastoral care to the bereaved is his ministry to his friend, Lucas Cranach--the famous painter--and his wife at the death of their son, whom they had sent away to school in Italy. The pattern is familiar and yet expressive of Luther's deep empathy for

32. De Wette, op. cit., Vol. 3, p. 407.

which flows from his pen to the down-trodden and sad souls
 who wait for his counsel, we can observe that the strong
 sentiment of friendship is always present. His sympathy was
 extended and feeling. It is a good thing to have such
 friends as these.

First of all, let it comfort you, that in the
 severe conflict of which you have been a part
 through, during the long years of that vic-
 tory. . . . Although your husband visited the
 land in your name, it was he that the
 devil, who has power over our nature, moved
 his hand to turn against his own will. . . . You
 should therefore. . . . how admirably he has
 and your country as one of their children of
 when Christ came (Matt. 23: 37) "I visited the city
 that would not be comforted."

And this is the result of the kind of letter received by
 those who sought help from him, especially when he was
 unable to come to them in person. He was victorious in it
 his comfort for the women's mental and spiritual state, a
 wise counsel of the Lord, and a spiritual support of con-
 fort upon which you could lean in her moments of anxiety
 and care.

Another illustration of Robert's devoted care is
 his generous in his ability to his friend, James Graham.
 The Graham family--and the wife at the head of their son,
 whom they had sent away to school in Italy. The Graham is
 familiar and yet expressive of Robert's deep sympathy for

the family in their hour of bereavement. The parents were blaming themselves for having sent him so far away to school and, though the son had died firm in the faith, they were remorseful for their shortsightedness. Luther apparently had advised sending the son away to school, too, so he shared with them in their grief. He reminded them, first, that the son was not sent away to die and that of course they would rather see him alive than have all of their property, but he admonished them not to give way to the sting of conscience in this deed. Luther put his arm affectionately on Cranach's shoulder and said a calm word. Then Luther said that they should find comfort in the fact that the son had died in the faith; for this they should be thankful. That the son's departure was painful to them, Luther would not deny, but pointed out that it was God who had chosen to take their son. At the end of the visit Luther asked his friend to commit the matter to God whose controlling purpose for the universe was not in Cranach's hands.

In Luther's parting remarks to Lucas Cranach and his wife there is a striking similarity to the counsel of the late Rabbi Liebman in his book, Peace of Mind.³³ Luther

33. Joshua Loth Liebman, Peace of Mind, (New York: Simon and Schuster, 1946), p. 105. See also Erich Lindemann, "Symptomatology and Management of Acute Grief," The American Journal of Psychiatry, Vol. 101 (September 1944), p. 141 - 148. In his ideas on grief Liebman was influenced by Lindemann, who is the head of the psychiatric service at Massachusetts General Hospital in Boston, Massachusetts.

The family in their hour of bereavement. The departed wife
 blessing themselves for having sent him to the wars to honor
 and. Though the son had died in the battle, they were
 thankful for their short-lived happiness. Indeed, apparently
 had advised sending the son away to school, too, so as
 when with them in their grief. He reminded them, first,
 that the son was not sent away to die and that of course
 they would rather see him alive than have all of their prop-
 erty, but he admonished them not to give way to too much
 of melancholy in this hour. Father put his arm affection-
 ately on Edmund's shoulder and said a calm word. Then he
 said that they might find comfort in the fact that
 the son had died in the battle; for this they should be
 thankful. That the son's departure was related to them,
 father would not deny, but pointed out that it was not who
 had chosen to take their son. At the end of the story he
 said that he tried to console his mother by God whose
 controlling purpose for the universe was not in man's
 hands.

In father's parting remarks to these children and
 his wife there is a striking similarity to the counsel of
 the late Rabbi Lissner in his book, Peace of Mind.²³ Father

23. Joseph Lissner, Peace of Mind, (New York: Simon and Schuster, 1937), p. 100. See also Lissner's "Psychiatry and Management of Acute Grief," The American Journal of Psychiatry, Vol. 100 (September 1943), p. 141-143. In his essay on grief Lissner was influenced by Lindemann, who is the head of the psychiatric service at Massachusetts General Hospital in Boston. Massachusetts.

advised his friends not to carry their grief too long, to form new acquaintances, to take up life where it was then and, above all, not to worry themselves to death because there were other people for whom they should work.³⁴

Luther's own spiritual state, his deep concern in the distress of others who were grief stricken, and his ability to draw comfort from the Word, are accordingly summed up in this pastoral visit with the Cranach family, giving a clear picture of the way in which Luther counseled with the bereaved.

d. His ministry to the dying

In his research the writer finds it evident that Luther was an excellent pastor not only to the bereaved but also to the dying. The materials here, as in the foregoing sections, are not as abundant as one could wish but there are some letters which catch the significant aspects of Luther's ministry to the dying.

Luther summed up his attitude toward the matter of death and the dying in his commentary on Isaiah 28:

The true preparation for death is the exercise of faith, that one may know that death, sin, hell, and Satan are overcome and totally vanquished by Christ. . . or in other words, that we regard death, not as it is in and of itself, nor as it appears unto us, but as it is in Christ. . . To regard death otherwise, out of

34. Nebe, op. cit., p. 171; Aurifaber, op. cit., p. 325a.

Christ, and to struggle with it, is like swimming in the midst of the sea. . . Look neither upon yourself nor upon your own merits, or you will be drowned. . . but draw near to Christ. . . This is the only way to despise death.³⁵

This excerpt from Luther shows his fearlessness in facing death and his deep regard for Christ and His ability to save. For Luther, this thought took the sting out of death.

The way in which Luther prepared the dying for death can be illustrated best in two letters which were written previous to the death of his father and mother. These are two masterpieces of spiritual depth and penetration. Luther was far distant from the place of his adopted home in Mansfield. Though Luther had crossed his father's purpose in becoming a monk instead of a lawyer, the aged Hans Luther found comfort in the letter from his son written when the latter learned that his father was dying. Luther wrote with tenderness and affection:

Dear Father: My brother Jacob has written to me that you are thought to be dangerously sick. . . I feel much concern for you. God has given and hitherto preserved to you a sound and vigorous body, but yet your age causes me anxiety in these times. I would gladly therefore come myself to see you in person, but my good friends here have counseled against it. . . Meanwhile I pray from the very depths of my heart to the Father, who created you and gave you to me as a father that he may. . . enlighten you by his spirit and preserve you. . . and I hope that his grace, which has given you such knowledge. . . may preserve

35. Nebe, op. cit., p. 222 - 223.

you until the end;. . . Let your heart therefore be hale and strong in the midst of your weakness. . . I have wanted to write these things to you, because I have felt anxious about your sickness, as we do not know when our hour may come, in order that I might have a share in your faith, your conflict, your comfort, and your thankfulness to God for His Holy Word, which he has in these times so richly, powerfully and graciously given to us. . . Herewith I commend you to him who loves you more than you can love yourself. . . Let this be so, then leave all care to him. . . Now although I hope that your pastors and preachers will so abundantly render you in such matters their most faithful service that you will have little need of my poor talking; yet I could not neglect to apologize for my bodily absence, which--God knows--gives me heartfelt pain. . .³⁶

His father's strength slowly waned and within the year he died. Although there is little evidence, his father must have derived some spiritual comfort from these last words of his son. They are marked with deep concern for his father's condition and also with complete trust in God's all sufficient grace. It is interesting to note that Luther recognized the value of other spiritual advisers close at hand who could attend to his father in that moment. There was no remorse or pathos in his letter; there was only genuine concern.

Not long after the death of his father, Luther received word that his mother was in a weakened condition and was not expected to live. Luther responded with an

36. De Wette, op. cit., Vol. 3, p. 550.

you until now and; . . . Let your heart therefore
 be calm and strong in the midst of your work-
 name. . . I have wanted to write these things to
 you, because I have felt anxious about your
 absence, as we do not know when you will
 come, in case I might have a chance in
 your later, your comfort, your comfort, and
 your unhappiness to God for His Holy Word,
 which he has in these times so richly, good-
 fully and graciously given to us. . . Therefore
 I commend you to him who loves you more than
 you and love yourself. . . Let him be so, then
 leave all care to him. . . Now although I hope
 that your pastor and presbytery will in some
 gently tender way in some manner bring your
 faithful service that you will have little
 need of my past teaching; yet I could not help
 feel to apologize for my earlier silence when
 you have--since we have been--

His father's attempt to win and within the
 year he died. Although there is little evidence, his fa-
 ther must have desired some spiritual comfort from these
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 that moment. There was no refuge or refuge in his fa-
 ther; there was only God's grace.
 Not long after the death of his father, Luther re-
 turned from his school was in a spiritual condition
 and was not expected to live. Luther responded with an

equally appropriate letter to his mother.

Grace and Peace in Christ Jesus, our Lord and Saviour. Amen. My dearly beloved Mother. I have received the letter of brother Jacob telling of your sickness. It grieves me deeply to hear of this, especially as I cannot be with you in body, as I so gladly would. But here I come to you bodily in this letter, and we will all be constantly with you in spirit. . . In the first place, dear Mother, God has graciously given you the knowledge that your sickness is only his paternal and gracious rod, and a very light rod indeed compared with that with which he smites the ungodly, and often, as well, his own dear children. . . This sickness ought not therefore to disturb nor to distress you, but you ought to accept it with thankfulness as appointed by his grace. . . In the second place, dear Mother, you know, too, what is the chief article of faith and the ground of salvation, upon which you must build up your comfort in this and in every hour of need, namely, the Corner-stone, Jesus Christ, that can never be moved nor fail us, nor ever let us sink or perish. . . But, now that death and sin have been overcome, we may hear with joy and confidence the sweet word: 'Be of good cheer; I have overcome the world.' . . If we should refuse to be comforted by these words, we would wrong and greatly dishonor the dear Comforter, just as though it were not true, that he bids us be of good cheer, or as though it were not true, that he has overcome the world. . . Let your heart be occupied with such words and thoughts, dear Mother, and with nothing else. . . May the Father and God of all comfort grant you through his holy Word and his Spirit a steadfast, joyous and thankful faith, that you may happily overcome this and every distress. . . I hereby commend your body and soul to his mercy. Amen. . . ³⁷

Luther possessed a keen sympathetic understanding of the problem of death. It is evident in these excerpts from

37. Ibid., Vol. 4, p. 257.

completely spiritualized I think to his mother.

Grace and James in Dallas Texas. Our last was
 Detroit. I have my dear, dear mother. I
 have received the letter of Mother's letter. I
 am of your mother. It grieves me deeply to
 hear of this, especially as I cannot be with
 you in body, as I so gladly would. But I will
 come to you fully in this letter, and we will
 all be comforted with you in spirit. . . In the
 first place, dear mother, God has graciously
 given you the knowledge that your children are
 doing his personal and precious work, and a very
 light and happy experience with that which
 he sends the angels, and others, as well, to
 our best comfort. . . This is indeed good, but
 therefore to desire not to distress you, but
 you ought to be happy in with the angels as we
 pointed by his grace. . . In the second place,
 dear mother, you know, too, that in the great
 crisis of faith and the ground of salvation,
 upon which you most truly are your comfort in
 this and in every hour of need, namely, the
 Father-Son, Jesus Christ, that can never be
 saved nor fail, nor ever let us down in
 crisis. . . But, dear mother, and his love
 been overcome, we may now with joy and confidence
 have the most work: 'O of good cheer; I
 have overcome the world.' . . If we would re-
 turn to be comforted by these words, we would
 wrong and greatly dishonor the dear Comforter,
 Jesus, for he would be true, that no man
 can be of good cheer, or be comforted if we do not
 first, that he has overcome the world. . . Let
 your heart be occupied with your Father and
 Son, dear mother, and with his Spirit. . .
 . . May the Father and God of all comfort keep
 you through his Holy Word and his Spirit a
 victorious, joyful and triumphant family, that you
 may happily overcome this and every distress. .
 . . I heartily commend you to the Lord and his
 mercy. Amen. . . 21

Further possessed a keen sympathetic understanding of
 the problem of death. It is evident in these passages from

the letters written to his parents that he had insight into the family situation in their hour of death. The important elements in counseling the dying were not neglected. He "felt into" the situation of each parent; he suggested a course of action based on the Scripture. There was a strong spiritual tone throughout his counseling which overshadowed his own solutions to problems. Such was the confidence of Luther in God's sufficiency that he could think only in this familiar pattern. When Luther suggested that the dying put their confidence in God, a therapeutic action, which changed the atmosphere, was released. Luther became almost ecstatic in these situations,³⁸ though he did not lose sight of the problem which the dying faced.

e. His pastoral method

The writer has noted, in this account, Luther's awareness of human problems and his willingness to be seel-sorger (soul physician) to people in difficulties and situations which required skillful counseling. From what the writer has discovered in his research about Luther as a pastoral counselor, it may be concluded that the materials relevant to Luther's pastoral ministry are limited. It is evident, however, that his advice and counsel were sought widely. The writer assumes that Luther did much more

38. Aurifaber, op. cit., p. 501.

The letter written to his father that he had turned into
 the family situation to help him at last. The important
 element in considering the dying wish was not only that
 "his father" the situation of each family; he suggested a
 course of action based on the situation. There was a strong
 appeal to the situation and the situation was a strong
 his own solution to problems. Such was the confidence of
 father in his own solution that he could turn only in
 this family picture. When father suggested that the dy-
 ing wish should be in God, a therapeutic action, which
 showed the situation, was relevant. Indeed, because almost
 ecstatic in these situations, though he did not lose sight
 of the problem which was dying face.

4. His father's wish

The writer has noted, in this account, father's
 awareness of his own problem and his willingness to be help-
 ful (and perhaps to help in difficulties and sit-
 uations which required skilled assistance. It is what the
 writer has discovered in his research about father as a
 general counsel, it may be concluded that the solution
 relevant to father's general anxiety was limited. It is
 evident, however, that his advice and counsel were sound
 wise. The writer believes that father did not lose

counseling than was recorded. The copious letters which are extant reveal the pressing demands made upon his time. Still he felt it necessary to answer every one. This is hardly a substitute for a pastoral visit but it extended his pastoral ministry beyond his locality.

Luther, in his pastoral ministry to individuals, was often directive, that is, he assumed that it was his responsibility to find out the cause of the person's difficulty or distress and suggest remedies. He was inclined to choose the goals toward which he expected the individual to progress. Luther, however, was instituting a new kind of ministry in contrast to the dominating ministry of the Roman Church. Luther advised that the individual with a troubled soul go directly to God rather than through an authoritative and mediating priesthood. It is safe to say that no complete methodology of pastoral care was envisioned by Luther. He probably did not set down a systematic pastoral theology or concept of pastoral care.

From the material presented, the writer concludes that Luther's words were occasioned by the situation. He always attacked the problem from the spiritual standpoint and tried to choose the Scripture which applied to the particular circumstance. His wealth of Biblical resources may be said to be his most important tool or technique in his ministry. Luther's pastoral care was the first step

counting them as members. The original letters which
 are extant reveal the personal letters upon the lines
 still be left it necessary to answer every one. This is
 history, a narrative for a pastoral year but it is written
 in, however, history beyond the locality.

Further, in the pastoral history, to individual, was
 often distinctive. That is, on account of the new system
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 ticular circumstances. His wealth of biblical resources
 may be said to be his most important tool in technique in
 his ministry. Luther's personal care was the first step

away from the priestly authority moving toward the complete emancipation of the individual.

This chapter was included to show how Luther conceived the pastoral office and what he did in pastoral care. The chapter indicates the precedent established by Luther. Yet the American development of Lutheran pastoral care is the primary concern of the writer.

easy from the artist's point of view, for the complete

reproduction of the original.

This chapter was intended to show that the com-

plete reproduction of the original can be made in perfect

form. The chapter indicates the procedure followed by

Luther. The chapter develops the character of the artist

and the history of the artist.

CHAPTER III

THE BEGINNINGS OF LUTHERAN PASTORAL CARE IN AMERICA

(1600-1800)

1. COLONIAL DEVELOPMENT OF PASTORAL CARE

The development of Lutheran pastoral care in the colonies cannot be traced in detail because there is so little recorded about it. There is evidence, however, that the earliest Lutherans who came to the new world were not completely destitute in this respect. From the very few records preserved, we may assume that the early settlers, though oftentimes without a pastor, had some spiritual ministrations by active and consecrated lay leaders.

a. Pastoral care among the Danish Lutherans

i. Pastor Rasmus Jensen

Among the earliest settlers were the Danes.¹ In 1619, a year prior to the embarking of the pilgrims on the Mayflower, an expedition under the leadership of Jens Munck set out from Denmark to find a northern trade route to the East Indies. They reached the southern tip of Greenland. Continuing south and westward they entered Hudson Bay, just

1. William J. Finck, Lutheran Landmarks and Pioneers in America, (Philadelphia: The United Lutheran Publication House, 1913), p. 15.

THE BEGINNINGS OF LUTHERAN PASTORAL CARE IN AMERICA

(1800-1850)

1. COLONIAL DEVELOPMENT OF PASTORAL CARE

The development of Lutheran pastoral care in the colonies cannot be traced in detail because there is no reliable record about it. There is evidence, however, that the earliest Lutheran who came to the new world were not completely satisfied in this respect. From the very first, and, moreover, we may assume that the early settlers, though often without a pastor, had some spiritual ministrations by active and converted lay leaders.

2. Pastoral care among the German Lutherans

a. Pastor Hermann Jansen

Among the earliest settlers were the Germans. In 1683, a year prior to the founding of the city of New York, an expedition under the leadership of Jean Nicot set out from Denmark to find a northern trade route to the East Indies. They reached the northern tip of Greenland, Greenland Sound and westward they entered Baffin Bay, but

J. Wilhelm L. Fries, *Lutheran Leadership and Ministry in America*, (Philadelphia: The United Lutheran Publication House, 1912), p. 15.

nine years after Henry Hudson. In the company of the sixty-six explorers who touched land to be called New Denmark on the Hudson Bay was Rasmus Jensen, a Lutheran pastor.²

Jensen probably had the distinction of being the earliest Lutheran pastor on American soil, preceding Pastor Torkillus of the Swedish immigrants on the Delaware by nineteen years.

Pastor Jensen conducted services of worship in their mother tongue during the dreadful winter in which those Danish explorers tried to keep alive in that cold country. The hardships and sickness proved too much for the explorers and the first pastoral acts were the burial of the dead. Scurvy took its toll of all but five of the original sixty-six and finally Pastor Jensen himself succumbed.

Finck wrote that:

New Denmark was never claimed and occupied by the Danish crown, but it must be remembered to all time that the frozen ground of this unclaimed territory became the home and grave of the first Lutherans in North America, and especially of the first Lutheran minister that lived, labored, and died in the New World.³

b. Pastoral care among the Dutch Lutherans

1. Pastor John Ernest Gutwasser

Pastor John Ernest Gutwasser was the first pastor to

2. Ibid., p. 16.

3. Ibid., p. 21.

nine years after Henry Hudson. In the company of the sixty-
 six explorers who sailed land to be called New Denmark on
 the Hudson Bay was Hansson Jensen, a Lutheran pastor.
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 Lutheran pastor on American soil, preceding Pastor Tortellius
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 lived, labored, and died in the New World.

b. Pastors came among the Dutch Lutherans

1. Pastor John Luther Osterman

Pastor John Luther Osterman was the first pastor to

2. Ibid., p. 18.
 3. Ibid., p. 21.

serve among the Dutch Lutherans who settled in New Amsterdam, New York. He arrived July 6, 1657 to begin work among the joyful Lutherans but he was unable to begin his pastoral ministry because he could not produce credentials. For this reason he was prevented from conducting services and, before he could put in his petition to be approved by the Dutch Consistory,⁴ he was ordered to take the next ship back to Holland. His pastoral ministry was limited to an occasional service in isolated places beyond the surveillance of the New Amsterdam officers.⁵ Gutwasser became sick shortly thereafter and it was necessary for him to seek medical attention within the boundaries of New Amsterdam where he was watched consistently by the Dutch authorities. After he became well, he was deported. His ministry was cut short almost before it began. It wasn't until three years later in 1669 that Jacob Fabritius accepted the call of the congregation in the new world. His lack of personal piety⁶ soon brought him into disfavor with the congregation and, after installing his successor, Pastor Fabritius left New York and traveled to the Swedish settlement along the Delaware.

4. The Lutheran Church of Amsterdam supplied pastors both at home and abroad through its official representative body which was the Dutch Consistory.

5. Harry Julius Kreider, Lutheranism in Colonial New York, (Ann Arbor: Edwards Brothers, Inc., 1942), p. 20.

6. Ibid., p. 25.

were among the Dutch Lutherans who settled in New Amsterdam, New York. He arrived July 2, 1624 to begin work among the Dutch Lutherans but he was unable to begin his ministerial ministry because he could not produce credentials. For this reason he was prevented from conducting services and, before he could put in his petition to be approved by the Dutch Consistory,⁴ he was ordered to leave the next ship bound to Holland. His pastoral ministry was limited to an occasional service in isolated places beyond the surveillance of the New Amsterdam officers.⁵ Quakerism became rich shortly thereafter and it was necessary for him to seek refuge elsewhere within the boundaries of New Amsterdam where he was watched constantly by the Dutch authorities. After he came well, he was deported. His ministry was cut short almost before it began. It wasn't until three years later in 1629 that Jacob Fabricius accepted the call of the congregation in the new world. His lack of personal piety⁶ soon brought his late disfavor with the congregation and, after installing his successor, Pastor Jacobus left New York and traveled to the Swedish settlement along the Delaware.

4. The Lutheran Church of Amsterdam supplied the form book and through its official representative body voted the Dutch Consistory.
5. Harry Julius Fisher, Lutheranism in Colonial New York, (New York: Edwards Brothers, Inc., 1923), p. 20.
6. Ibid., p. 25.

ii. Pastor Bernard Arensius

Fabritius' successor was Bernard Arensius who came to New York in August of 1671.⁷ Upon his arrival congregational life became more stabilized. No records are available as to the ministry of Arensius but it is known that he served the Dutch Lutherans for about twenty years, until 1691. According to a letter written to the Dutch Consistory, Arensius lived in accordance with the principles he preached and the church gossip was at a minimum.⁸ He divided his time between the churches in New York City and Albany. After his death no permanent pastor was called because the congregation was unable to provide full salary for a new pastor from the Dutch Consistory. In their desperation the congregation turned to the Swedes who were established on the Delaware. As a result, Andreas Rudman responded to their pleas but his ministry was cut short by an epidemic of yellow fever which so weakened him that he was obliged to return to Philadelphia.

iii. Pastor Justus Falckner

Pastor Rudman was succeeded by a young German pastor, Justus Falckner, who began his ministry among the Dutch

7. Ibid., p. 26.

8. Ibid., p. 27. See footnote with reference to letter concerning Arensius' character written to the Consistory and preserved in the Amsterdam Lutheran Church Archives.

ii. Pastor Bernard Alexander

Following his appointment as pastor Alexander the same
 to New York in August of 1891. Upon his arrival congre-
 gational life became more flourishing. No records are avail-
 able as to the ministry of Alexander but it is known that he
 served the Dutch Reformed for about twenty years, until
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 Albany. After his death as permanent pastor was called on
 cause the congregation was unable to provide full salary for
 a new pastor from the Dutch Consulate. In their despera-
 tion the congregation turned to the Synod and were enter-
 tained on the Delaware. As a result, Andrew Krumm re-
 sponded to their plea but his ministry was cut short by an
 epidemic of yellow fever which he contracted him that he was
 obliged to return to Philadelphia.

iii. Pastor Joshua Johnson

Pastor Johnson was succeeded by a young German pas-
 tor, Joshua Johnson, who began his ministry among the Dutch

1. Ibid., p. 22.
 2. Ibid., p. 27. See footnote with reference to 1891-
 but concerning Alexander's change of office to the Consulate
 and protection to the American Lutheran Church Association.

Lutherans in 1703 and labored among them for twenty years. His parish extended some two hundred miles, from Albany to Long Island, from Raritan, New Jersey to Upper New York.⁹

Falckner found a laxity of morals and religious conviction on the part of his people. The congregation had been without adequate pastoral care for too long a time. The young people had left the Church. There had been very little instruction; few Bibles, catechisms, or hymn books were available. He wrote to Amsterdam:

It is well known to you respectively that, since the death of the sainted Mr. Bernhardus Arentius, we have been many years without Pastor. Hence it is that our Congregation has become dispersed, the young people and many of the older ones have gone over to the so-called Reformed Sect. . .¹⁰

His parish was a diverse and mixed group socially, politically, economically and religiously. Even Queen Anne's War in Europe had its effect on the people. The church was conditioned also by the moving tide; its population was restless and discouraged.

The Lutheran element in the population was a little less secure and stable than the average of the province. One finds that the congregation kept moving: a sure evidence of that lack of settled life which prevents a religious organization from getting firmly established.¹¹

The immediate problems which faced Justus Falckner in

9. Lars P. Qualben, The Lutheran Church in Colonial America, (New York: Thomas Nelson and Sons, 1940), p. 164.

10. Julius F. Sachse, Justus Falckner Mystic and Scholar, (Philadelphia: Printed for the Author, 1903), p. 82.

11. Delber W. Clark, The World of Justus Falckner, (Philadelphia: Muhlenberg Press, 1946), p. 45.

dissemination in 1753 and reported among them for twenty years.
His parish extended over two hundred miles, from Albany to
Long Island, from New Jersey, New York to Upper New York.
Following found a family of morals and religious con-

dition on the part of his people. The congregation had
been without adequate pastoral care for too long a time.
The young people had left the church. There had been very
little instruction; the Bible, catechism, or hymn books
were unavailable. He wrote to Amsterdam:

It is well known to you respectively that, since
the death of the minister Mr. Remondet, situated
we have been many years without pastor. Hence
it is that our congregation has become dispersed.
The young people and many of the older ones have
gone over to the so-called Reformed sect. . . .

His parish was a diverse and mixed group socially, po-
litically, economically and religiously. Even when Anne's
war in Europe had less effect on the people. The church was
conditioned also by the social tide; the population was rest-
less and dissatisfied.

The minister who was in the population was a
little less active and stable than the average
of the province. One finds that the congrega-
tion kept moving; a sure evidence of that lack
of settled life which prevents a religious or-
ganization from feeling firmly established. . . .

The immediate problems which faced James Pollock in

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9. John F. Johnson, The Lutheran Church in Colonial
America, (New York: Thomas Nelson and Sons, 1920), p. 104.
 10. James F. Johnson, James F. Johnson
Johnson, (Philadelphia: printed for the author, 1902), p. 82.
 11. John F. Johnson, The World of James Pollock
(Philadelphia: Muhlenberg Press, 1920), p. 21.

the year 1704 were three in number: (1) How to meet current expenses; (2) How to win back those who had been attracted to the Anglican and Reformed Churches; (3) How to gather sufficient funds to erect a place of worship. Undismayed by these trials Falckner began in earnest to do the job for which he had been called.

As all new pastors should, Justus worked up his contacts with the people at the edge of his parish, spiritually and geographically. On February 22, 1704. . . he baptized three children. . . These baptisms were the first official acts he entered in the new Church record book which he set up. . .¹²

Justus Falckner's education was just beginning. Though he had four years of training to prepare for pastoral duties, the experiences which he had as a pastor during the next four years thoroughly re-educated him.¹³

Falckner also experienced a decided shift in his own personal religious habits. The shift was away from Pietism which seemed to be a burden to him and placed a heavy strain upon him, although he had been educated at the University of Halle, where the rigors of spiritual discipline in Pietism were emphasized.

Pastor Falckner was very careful to keep accurate records of all his official pastoral acts. The entries

12. Ibid., p. 49.

13. Ibid., p. 57.

the year 1904 were three in number: (1) how to meet current expenses; (2) how to win back those who had been attracted to the Anglican and Eastern Churches; (3) how to further religious funds to erect a place of worship. Undoubtedly by these three factors began in earnest to do the job for which he had been called.

In all his pastor work, Father worked up his contacts with the people at the edge of his parish, spiritually and geographically. Of the year 1904, he baptized three children. . . . Those baptisms were the first official ones he entered in the new baptism record book which he set up. . . .

Justice Palmer's education was just beginning. Though he had four years of training to prepare for pastor-ship duties, the experience which he had as a pastor during the next four years thoroughly re-educated him.

Palmer also experienced a decided shift in his own personal religious beliefs. The shift was away from Catholicism which seemed to be a burden to him and placed a heavy strain upon him, although he had been educated at the University of Halle, where the signs of spiritual discipline in religion were emphasized.

Pastor Palmer was very careful to keep accurate records of all his official pastoral acts. The entries

13. 1911, p. 43.
13. 1911, p. 57.

were often made with appropriate prayers for the occasion.¹⁴ His Kercken Boeck¹⁵ (Church Book) remains a chief source for the historian and biographer seeking to catch some of the flavor of Falckner's ministry. He began to make entries in his Kercken Boeck from the beginning of his ministry among the Dutch.

His records reveal that Falckner made the Pieter Va Woglum home his headquarters during these initial years. The private administration of the sacraments and many of his official acts were performed in the home of this sturdy vorstand¹⁶ (leading citizen).

So absorbed was Falckner in the life of his parish that he hardly noted the passing of time. He had the usual routine of services, pastoral acts and private administrations. Yet he became one of the people because he felt that this was the only way he could minister to them properly. He learned that the best way to do pioneer work was to become a pioneer.

In order to meet the large demands of the parish he made up a Lutheran handbook called Falckner's Fundamental

14. Sachse, op. cit., p. 95 - 109.

15. Clark, op. cit., p. 58. The original Kercken Boeck is in the archives of St. Matthew's Lutheran Church in New York City.

16. Ibid., p. 58.

There were also with the other members of the committee.
His Excellency (General) was a chief minister of the
 the President and his position was to order some of the
 Minister of Education's ministry. He began to write letters in
 his Excellency's name from the beginning of his ministry among
 the people.

His Excellency stated that he had been with the Minister of
 Education since his appointment during those initial years.
 The private administration of the government and many of
 his official acts were carried out in the name of this group
Minister (leading citizen).

As mentioned was Minister in the life of his country
 that he had been named the Minister of Education. He had the usual
 training of education, political and private administration.
 time. He became one of the people known to the
 that this was the only way he could minister to them properly.
 If he learned that the best way to do his work was to
 become a pioneer.

In order to meet the needs of the people he
 was up a pioneer handbook called Minister's Handbook

14. Record, pp. 101, 102 - 103.
 15. Ibid., pp. 101, 102. The original Minister's Handbook
 is in the collection of St. Lawrence University Library in
 New York City.
 16. Ibid., p. 101.

Instruction.¹⁷ Rather than interrupt his pastoral ministry Falckner took a year to prepare the manuscript for publication. This handbook was written to meet a definite need: the people who were under his care demanded instruction. This was a practical task, something like that of Campanius who translated the Catechism into the language of the Delaware Indians. Falckner was forging ahead, meeting varied situations which taxed his ingenuity. He was learning the job of a pioneer pastor. He forged his tools out of the metal of experience. He learned through the trial and error method.

During the last two years of Falckner's apprenticeship period, from the spring of 1706 to that of 1709, he began to get beyond the conception of what his world was to the actual experience of its nature. He also perfected his procedure to meet the needs of his people by means which were within his grasp. He learned that he did not have a strong central work, with outstations, but was pastor to a dispersed following, which was less thinly spread at points, but was scattered along 150 miles of the Hudson.¹⁸

The job he learned matured him; he was going where his services were most needed. There were outposts where only three or four families lived, scattered up and down the Hudson. They extended into the wilderness which was

17. Ibid., p. 76. The only copy in existence is in the Pennsylvania Historical Society in Philadelphia. A microfilm has been deposited in the archives of the New York Synod.

18. Ibid., p. 69.

17. Instruction. Father also instructed his pastoral ministry. He spent a year in preparing the manuscript for publication. This handbook was written to meet a definite need; the people who were under his care demanded instruction. This was a practical book, something like that of Comenius who translated the Catechism into the language of the people. Father was looking ahead, seeing various situations which faced his congregation. He was preparing the seed of a pioneer pastor. He looked into the future out of the eyes of experience. He looked through the trial and error method.

During the last two years of his career, Father spent the winter of 1790 in Ohio. He began to get beyond the conception of what his people were to do, and began to see the needs of his people of whom which were with him. He learned that he did not have a strong central core, with outstations, but was scattered in a dispersed following, which was less than a congregation at all, but was scattered along the line of the settlement.

The day he learned what he was doing, he was doing what his services were most needed. There were outposts where only three or four families lived, scattered up and down the Hudson. They extended into the wilderness which was

17. Ibid., p. 70. The only copy in existence is in the Pennsylvania Historical Society in Philadelphia. A copy has been deposited in the archives of the New York State.

18. Ibid., p. 86.

beset with its own pitfalls and trials.

The poverty stricken parson went on his round of religious chores, but the choice of which chores were to be done and the manner of doing them were conditioned by the clash of armies and the decision of statesmen, three thousand miles away in Europe. . . The great river, which was the high road of Falckner's parish, became even more clearly indicated as the path of American destiny. Along it more soldiers, more civilian officials, and more of those busy supplying their needs were found. All these people brought more money into the valley. Agriculture expanded to meet ever-increasing demands for its products. Industry quickened its pace to work over more raw materials into things which this busier and more active population needed.¹⁹

While the colonies were experiencing growth and life was continually changing, there is little evidence that Falckner was disturbed by events and personalities. His Church Book indicates only that he lived and worked among his people. Big names did not cloud Falckner's vision and blind him to the simple tasks of parish routine. He ministered to his people as a pastor, as a man of God caring for their spiritual needs and bringing to them the services of the Church when they were unable to come to him.

A person who knows the history of the Province of New York at the beginning of the eighteenth century gets a curious sense of unreality as he reads Falckner's entries in the Kercken Boeck of the years 1710-12. A great social experiment was being tried out and failing. Not a whisper of this is heard in the tedious chronicle of baptisms, marriages, confirmations,

19. Ibid., p. 88.

burials, and changes of church officers. . . Justus sticks to his knitting while a new colonial set-up is crystallizing around him.²⁰

Despite the fact that the immigrants from the Palatinate²¹ were launching a social experiment and Queen Anne's War was raging in Europe, we learn nothing about Falckner's feelings concerning these things. He was unable to get supplies and a much needed assistant from Europe to help in the expanding work. There was a moral laxity as there had been when he assumed his duties. The Palatinates were absorbed into the parish and Falckner ministered to a great majority of them. There is also mention of his baptizing both negroes and Indians. Thus Falckner, working under many hardships, carried on his pastoral ministry to all people regardless of their color or nationality.²²

After years of hard work and he had taken unto himself a wife, Gerritge Kochertal,²³ Falckner found a permanent home at Claverack. He called it Gospel Hoeck which means Gospel Corner. This became the haven in the wilderness, the sanctuary for the distressed and the distraught. There were performed some of those other services of the Church as the weddings and the baptisms which he recorded

20. Ibid., p. 107.

21. Kreider, op. cit., p. 34.

22. Sachse, op. cit., p. 114.

23. Ibid., p. 108.

as taking place in the "church in my house." He lived out his days in this sanctuary to which his people came to seek him out and from which he went out as a faithful pastor to seek them.

iv. Pastor W. C. Berkenmeyer

After Justus Falckner's death in 1723 his brother, Daniel, assumed the charge of a portion of the parish. For a short time he served between Albany and New York City.²⁴ It is also known that he served the congregation at Falckner's Swamp (New Hanover) but as to his pastoral ministry very little has been recorded. The latest record reveals that he settled down in the Raritan Valley in New Jersey.²⁵

William Christopher Berkenmeyer came to America in 1725. He is considered the immediate successor to Justus Falckner because he fell heir to all of the work in New York and New Jersey except in the area of Raritan, New Jersey where Daniel Falckner had settled.²⁶

Upon Berkenmeyer's arrival, he gained the confidence of the people. He was well suited for his new job because of his thorough training at Hamburg. He was able to speak Dutch, German and English. This was an advantage because

24. Theodore E. Schmauk, The Lutheran Church in Pennsylvania, Vol. 1, (Philadelphia: General Council Publication House, 1903), p. 105.

25. Ibid., p. 132. See Kreider, op. cit., p. 39.

26. Kreider, op. cit., p. 41.

as being [unclear] in the [unclear] of [unclear]. We lived out
 his days in this country, to which his people came to look
 him out and from which he went out on a [unclear] quest to
 meet them.

IV. Pastor W. E. Burdette

After a short [unclear] in 1885 the [unclear],
 Daniel, assumed the charge of a portion of the parish. For
 a short time he served between Albany and New York City.
 It is also known that he served the congregation at
 [unclear] (New York) but as to his [unclear] min-
 istry very little has been recorded. The [unclear] record re-
 veals that he served also in the [unclear] Valley in New
 Jersey.

William Christopher Burdette came to America in
 1846. He is considered the [unclear] ancestor of [unclear]
 [unclear] because he left [unclear] of the [unclear] in New
 York and New Jersey [unclear] in the [unclear] of [unclear], New
 Jersey where Daniel Burdette had settled.
 Upon Burdette's arrival, he gained the confidence
 of the people. He was well [unclear] for his new job because
 of his thorough training at [unclear]. He was able to speak
 Dutch, German and English. This was an [unclear] [unclear]

1. Theodore E. [unclear], The [unclear] Church in
 [unclear], Vol. 1, [unclear]; [unclear] [unclear] [unclear]
 [unclear] [unclear], 1900, p. 105.
 2. [unclear], p. 105. [unclear] [unclear], p. 105.
 3. [unclear], p. 105, p. 105.

of the diversified people to whom he ministered. He divided his time between the upper and lower half of his parish. Shortly thereafter he found it necessary to devote most of his time to New York, Albany, and Hackensack. The work became too much for one man, so Berkenmeyer was assisted by a Michael Christian Knoll who later brought himself into disfavor by his excesses.²⁷

Berkenmeyer was a man of much executive ability. His ministry lasted for a period of twenty-six years until 1751. He was known as a great organizer and was responsible for uniting the widely scattered parishes into an organic whole.²⁸ His prestige as an organizer won him the position of superintendent or presiding officer over the Assembly in New York.²⁹ He had written a constitution to be used as a guide by congregations in America without referring to the Dutch Consistory at Amsterdam.³⁰

Berkenmeyer was unable to adjust himself completely to the American tradition.³¹ His spirit was authoritarian. His contribution lay in his ability to take over the reins of leadership in the Lutheran Church of New York at a time when younger men may have been unequal to the task. His

27. Edmund Jacob Wolf, The Lutherans in America, (New York: J. A. Hill & Company, 1889), p. 229.

28. Kreider, op. cit., p. 48.

29. Ibid., p. 100.

30. Ibid., p. 84.

31. Ibid., p. 135.

of the diversified people to whom he ministered. In 1844-45 he was between the upper and lower half of his parish. Shortly thereafter he found it necessary to devote most of his time to New York, Albany, and Hackensack. The work he came to know for him, as Germanneyer was assisted by a Michael Gifford, who later changed himself into the lover by his residence.

Germanneyer was a man of much executive ability. His ministry lasted for a period of twenty-six years until 1871. He was known as a great organizer and was responsible for uniting the widely scattered German into an organized whole.²⁰ His practice as an organizer won him the position of superintendent of providing officers over the assembly in New York.²¹ He had written a constitution to be used as a guide by congregations in America without reference to the Dutch Consistory at Amsterdam.²²

Germanneyer was unable to adjust himself completely to the American tradition.²³ His spirit was authoritarian. His contribution lay in his ability to take over the reins of leadership in the Lutheran Church of New York at a time when younger men may have been wedged to the same. His

27. James Jacob Wolf, The Lutherans in America (New York: L. A. Hill & Company, 1892), p. 288.
28. Wieder, op. cit., p. 28.
29. Ibid., p. 100.
30. Ibid., p. 84.
31. Ibid., p. 133.

ability was that of an organizer and without this organization the Lutheran Church may have been without a continuous program of pastoral care.

c. Pastoral care among the Swedish Lutherans

i. Pastor John Campanius

Among the early arrivals of the Swedish immigration into America was John Campanius who came in 1643 to serve as chaplain of the new colony along the Delaware.³² Pastor Campanius arrived in time to minister to Pastor Torkillus, "the first Swedish Lutheran minister to touch the soil of America."³³ A dreadful scourge, which broke out in the colony, caused the death of Torkillus, ending his short ministry to the Swedes and to the Indians. Campanius, too, became interested in the conversion of the Indians along the Delaware. His interest and zeal for converting the neighboring Indians caused him to learn their language and to translate Luther's Small Catechism into their tongue. Campanius made a marked contribution by his pastoral service which made possible a peaceful relationship between this Swedish colony and the Indians.

ii. Pastor Lars Lock

The Swedish crown surrendered its claim on the

32. C. W. Schaeffer, Early History of the Lutheran Church in America, (Philadelphia: Lutheran Board of Publication, 1857), p. 15.

33. Finck, op. cit., p. 30.

activity was that of an organizer and without this organization from the Lutheran Church may have been without a continuing program of general care.

c. Pastoral care among the Swedish Lutherans

i. Pastor John Campenius

Among the early arrivals of the Swedish immigration into America was John Campenius who came in 1843 to serve as chaplain of the new colony along the Delaware. ³² Pastor Campenius arrived in time to minister to Pastor Torvling, "the first Swedish Lutheran minister to reach the soil of America." ³³ A Swedish woman, which grew out in the colony, caused the death of Torvling, ending his short ministry to the Swedes and to the Indians. Campenius, too, became interested in the conversion of the Indians along the Delaware. His interest and zeal for converting the neighboring Indians caused him to learn their language and to translate Luther's Small Catechism into their tongue. Campenius made a useful contribution of his pastoral work which made possible a successful relationship between the Swedish colony and the Indians.

ii. Pastor Lars Beck

The Swedish grew strengthened its claim on the

32. G. W. Gossard, Early History of the Lutheran Church in America, (Philadelphia: Lutheran Board of Christian Education, 1887), p. 12.
33. Beck, op. cit., p. 20.

Delaware to the Dutch in 1655. All of the pastors returned to Sweden except Pastor Lars Lock.³⁴ He had been a loyal subject since the days of Governor Printz and had watched the colony grow and change. When Sweden pulled out he decided to stay with the colony. One pastor was left for so many people; the burdens of a large parish were thrust upon him. He obtained a blockhouse at Wicaco on the Delaware and converted it into a suitable place for worship.

Lock spent forty years among the Swedish colonists and preached at three different churches.

He had his troubles in his home and parish, which often interfered with his work, still he continued until feebleness of body and lameness of limb increased the infirmities of old age. He died in September, 1688.³⁵

iii. Pastor Jacob Fabritius

When Fabritius left the Dutch Lutherans in New York, he found his place among the Swedes on the Delaware. He apparently had "mended his ways" because his ministry among the Swedish Lutherans was acceptable. Though he was a German, he had learned enough Swedish to carry on his ministrations in their language.

Several years before his death, the aged Fabritius became blind but he was still able to carry on with the aid

34. Ibid., p. 34.

35. Ibid., p. 37.

...to the fact that in 1932, all of the ...
 to Sweden except ...
 ...since the days of Governor ...
 the colony grew and ...
 along to stay with the colony. One ...
 many people; the ...
 him. He obtained a ...
 converted it into a ...

...and ...
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of a guide. Near the end of his ministry his people had to go to him for their private services of baptism and marriage as well as for other needed pastoral care.³⁶

iv. Pastor Andrew Rudman

The year of 1697 was the dawn of a new era for the Swedish Lutherans on the Delaware. Three new pastors, commissioned by King Charles XI of Sweden, had arrived in the new world.

Andrew Rudman was personally selected by the king to bring the Gospel to the colonists and the Indians. He was assigned to the congregation which worshipped in the block-house at Wicaco. He won immediate recognition because of his pleasing personality and pious character. These were his natural endowments. Unfortunately he had not been blessed with a strong and robust body.

He made many friends among the English-speaking people, and labored arduously for the advancement of his own flock. In spite of the greatest difficulties he accomplished much good.³⁷

Before leaving for America, Rudman had been promised an important post in Sweden by the Swedish King Charles XI.³⁸ When Rudman was ready to return to Sweden, he even paid the travel expenses of his successor, Andrew Sandel. Before the

36. Ibid., p. 38.

37. Finck, op. cit., p. 45.

38. Schmauk, op. cit., p. 45.

of a father. Near the end of his ministry his people had to go to him for their private services of baptism and marriage as well as for other needed pastoral care.

iv. Pastor Andrew Rudman

The year of 1857 was the year of a new era for the Swedish Lutheran on the Delaware. Three new pastors, commissioned by King Charles XI of Sweden, had arrived in the new world.

Andrew Rudman was personally selected by the king to bring the Gospel to the colonists and the Indians. He was assigned to the congregation which worshipped in the block-house at Wiscasset. He was installed the following October of his lifetime personality and kind character. There were his natural endowments. Unquestionably he had not been blessed with a strong and robust body.

He made many friends among the English-speaking people, and labored ardently for the advancement of his own flock. In spite of the greatest difficulties he accomplished much good.

Before leaving for America, Rudman had been promised an important post in Sweden by King Charles XI. When Rudman was ready to return to Sweden, he was paid the travel expenses of his absence, Andrew Rudman. Before the

arrival of Sandel, however, Pastor Rudman married one of the colonists and, by her persuasion, remained in America. Thus he was free to accept the earnest plea of the Dutch Lutherans in New York to become their pastor. He served there for eighteen months, learning the Dutch language in order to minister to them adequately.

After a severe attack of yellow fever in 1703,³⁹ Rudman prevailed upon Justus Falckner to come to assume the position in New York. Pastor Rudman returned to Philadelphia, worn in body;⁴⁰ he served five more years before his death in 1708.

v. Pastor Eric Auren

Eric Auren, the second of the missionaries from Sweden, did not make so great a contribution in his ministry. We know that he became entangled with the Sabbatarians in Philadelphia.⁴¹ His pastoral care was limited to the congregation at Racoon, New Jersey. He was also missionary to the Indians and he attempted to convert them to his Sabbatarian viewpoint.⁴² The governor of New York, at Björck's insistence, reprimanded Auren, and allowed him to go back to his congregation only on condition that he would refrain

39. Finck, op. cit., p. 46. Also Sachse, op. cit., p. 50.

40. Schmauk, op. cit., p. 53.

41. Finck, op. cit., p. 48.

42. Schmauk, op. cit., p. 47. Auren adopted the Sabbatarian idea of worship on Saturday rather than Sunday.

arrival of Handel, however, Pastor Hansen carried one of
the colonists and, by his persuasion, remained in America.
Thus he was free to accept the earnest plea of the Dutch
Lutherans in New York to become their pastor. He served
there for eighteen months, learning the Dutch language in
order to minister to them adequately.

After a severe attack of yellow fever in 1700,³⁹ and
then gravely ill, Pastor Hansen returned to Philadelphia
in New York. Pastor Hansen returned to Philadelphia,
born in 1660;⁴⁰ he served five more years before his death
in 1706.

V. Pastor Eric Aune

Eric Aune, the second of the missionaries from Swe-
den, did not make as great a contribution in his ministry.
It is known that he became acquainted with the Baptists in
Philadelphia.⁴¹ His pastoral care was limited to the con-
gregation at Second Street, New Jersey. He was also missionary to
the Indians and he attempted to convert them to his Gospel.
The Governor of New York, at Aune's
request, recommended Aune, and allowed him to go back
to his congregation only on condition that he would refrain

39. Finck, op. cit., p. 40. Also Schuch, op. cit.,
p. 50.
40. Schuch, op. cit., p. 41.
41. Finck, op. cit., p. 42.
42. Schuch, op. cit., p. 43. Aune stayed the
Baptist in New York on Saturday, October 10, 1700.

from his Seventh Day teachings. Pastor Auren complied and remained a faithful pastor for seven years until his death in 1713.⁴³

vi. Pastor Eric Tobias Björck

Eric Tobias Björck, who was pastor to the Swedish Lutherans for seventeen years, was the third missionary to arrive in June, 1697. He was assigned to the Tranhook parish along the Delaware.

Troubles and difficulties there were without number, but his patient tactful work removed or overcame them.⁴⁴

When Björck assumed his duties in his new parish he was confronted with three problems in particular. (1) His first concern was to build up the attendance at divine worship services for it had definitely slackened. (2) His people needed instruction in religious and secular knowledge. Education was at a low ebb and part of his pastoral care became a matter of securing books and teachers for the young and old so that his people could learn to read and write. He also devised a method of reading the Bible to his congregation every Sunday, reading a portion of the Old Testament and a portion of the New Testament for over ten years until he had read the entire Bible. (3) His most difficult problem was to build a suitable structure for worship. This

43. Loc. cit.

44. Finck, op. cit., p. 49.

from his service by the government. He was then compelled to
 remain in the United States for seven years until his death
 in 1911.

VI. Service into the United States

Eric John Björk, who was born to the Swedish im-
 migrants for seventeen years, was the third of six children
 five in June, 1887. He was educated in the Swedish system
 about the Delaware.

Through his difficulties there were without
 number, but his father's death with his
 or overcame them.

When Björk assumed his duties in his new position he
 was confronted with three problems in particular. (1) His
 first concern was to build up the attendance at divine ser-
 vices for it had definitely declined. (2) His sec-
 ond needed instruction in religious and secular knowledge.
 Education was at a low ebb and part of his morning class con-
 sisted of reading books and recitations for the young
 and old so that his people could learn to read and write.
 He also devised a method of teaching the Bible to his congre-
 gation every Sunday, teaching a portion of the Old Testament
 and a portion of the New Testament for over ten years until
 he had read the entire Bible. (3) His most difficult prob-
 lem was to build a religious society for the Swedish. This

task engaged much of his time but the building⁴⁵ stands as a monument to his untiring efforts.

It has been said of both Rudman and Björck that they were conscientious pastors who "were full of zeal, preaching, instructing, lecturing on the Bible chapter by chapter, visiting from house to house, and attending even to the details of the necessary arrangements for the building of the two churches."⁴⁶ Rudman died in America, but Björck was recalled to Sweden by King Charles XI.⁴⁷

vii. Pastor Nicholas Collin

Congregational life among the Swedes was seriously disrupted during the Revolutionary War. The war meant that many congregations were forced to disband. The churches along the Atlantic seaboard were cut off from their mother country. Homes were being disorganized because of the necessary defense program.

Pastors left the pulpit, put on soldier's uniform, or entered the arena of politics. Congregations were greatly weakened by the loss of members who went away to fight the battle of freedom. Many never came back and of those that returned after an absence of years the

45. Ibid., p. 55. "Old Swedes Lutheran Church," Wilmington, Delaware is generally considered as the oldest Lutheran church in America still in existence today.

46. Henry E. Jacobs, A History of the Evangelical Lutheran Church in the United States, (New York: The Christian Literature Company, 1893), p. 93.

47. Ibid., p. 94.

22

There was a great deal of discussion about the building, and it was decided to build a new one.

It was decided to build a new one.

It was decided to build a new one.

It was decided to build a new one.

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It was decided to build a new one.

It was decided to build a new one.

greater portion had become indifferent to all claims of religion.⁴⁸

This was a serious indictment against the Church. Not only Swedish but also German interests suffered as will be shown in another section which considers the great German pastor, Muhlenberg.

The Swedish king recalled his missionaries shortly after the War of Independence. The English language was beginning to supplant Swedish. Many of the Swedish churches joined hands with the Episcopal Church.

Only one of the three Swedish pastors in America at the cessation of hostilities wanted to remain in the new world. He was Dr. Nicholas Collin, who became pastor of the Wicaco congregation and remained in America until his death at the age of eighty-seven years. We do not know whether or not he engaged in pre-marital counseling but he did perform an average of eighty-four marriages a year.⁴⁹

Nicholas Collin was responsible for the building of Trinity Church in Swedesboro, New Jersey. He did it practically single-handed.⁵⁰ It was the largest Swedish church built in the colonies.

Thus the Swedish interests were upheld for a time but Dr. Collin was the last of the missionaries to be sent

48. Finck, op. cit., p. 71

49. Ibid., p. 72.

50. Ibid., p. 76.

Extensive portion had become inaccessible to all
claim of religion.

This was a serious indictment against the Church. Not only
Swedish but also British interests suffered as well as Norway
in another section which constituted the great German border,
Hollands.

The Swedish king received his education at a private
school for the son of independence. The Swedish language was
destined to a special degree. Many of the Swedish customs
were handed down from the Xth century.

Only one of the three Swedish kings in history of
the cessation of hostilities wanted to remain in the new
world. He was Dr. Johannes Olfert, who became pastor of the
church congregation and remained in America until his death
at the age of eighty-seven years. He was not much known
or not be known in pre-warrior community but he was
born an average of eight-year marriage a year.

Alcoholic drink was responsible for the building of
Trinity Church in New York. The church was built in 1840-
1841. It was the largest building in
built in the colonies.

Then the Swedish interests were tried for a time
but Dr. Olfert was the last of the missionaries to be sent

45. 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 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2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 2693, 2694, 2695, 2696, 2697, 2698, 2699, 2700, 2701, 2702, 2703, 2704, 2705, 2706, 2707, 2708, 2709, 2710, 2711, 2712, 2713, 2714, 2715, 2716, 2717, 2718, 2719, 2720, 2721, 2722, 2723, 2724, 2725, 2726, 2727, 2728, 2729, 2730, 2731, 2732, 2733, 2734, 2735, 2736, 2737, 2738, 2739, 2740, 2741, 2742, 2743, 2744, 2745, 2746, 2747, 2748, 2749, 2750, 2751, 2752, 2753, 2754, 2755, 2756, 2757, 2758, 2759, 2760, 2761, 2762, 2763, 2764, 2765, 2766, 2767, 2768, 2769, 2770, 2771, 2772, 2773, 2774, 2775, 2776, 2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 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3500, 3501, 3502, 3503, 3504, 3505, 3506, 3507, 3508, 3509, 3510, 3511, 3512, 3513, 3514, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3522, 3523, 3524, 3525, 3526, 3527, 3528, 3529, 3530, 3531, 3532, 3533, 3534, 3535, 3536, 3537, 3538, 3539, 3540, 3541, 3542, 3543, 3544, 3545, 3546, 3547, 3548, 3549, 3550, 3551, 3552, 3553, 3554, 3555, 3556, 3557, 3558, 3559, 3560, 3561, 3562, 3563, 3564, 3565, 3566, 3567, 3568, 3569, 3570, 3571, 3572, 3573, 3574, 3575, 3576, 3577, 3578, 3579, 3580, 3581, 3582, 3583, 3584, 3585, 3586, 3587, 3588, 3589, 3590, 3591, 3592, 3593, 3594, 3595, 3596, 3597, 3598, 3599, 3600, 3601, 3602, 3603, 3604, 3605, 3606, 3607, 3608, 3609, 3610, 3611, 3612, 3613, 3614, 3615, 3616, 3617, 3618, 3619, 3620, 3621, 3622, 3623, 3624, 3625, 3626, 3627, 3628, 3629, 3630, 3631, 3632, 3633, 3634, 3635, 3636, 3637, 3638, 3639, 3640, 3641, 3642, 3643, 3644, 3645, 3646, 3647, 3648, 3649, 3650, 3651, 3652, 3653, 3654, 3655, 3656, 3657, 3658, 3659, 3660, 3661, 3662, 3663, 3664, 3665, 3666, 3667, 3668, 3669, 3670, 3671, 3672, 3673, 3674, 3675, 3676, 3677, 3678, 3679, 3680, 3681, 3682, 3683, 3684, 3685, 3686, 3687, 3688, 3689, 3690, 3691, 3692, 3693, 3694, 3695, 3696, 3697, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 3714, 3715, 3716, 3717, 3718, 3719, 3720, 3721, 3722, 3723, 3724, 3725, 3726, 3727, 3728, 3729, 3730, 3731, 3732, 3733, 3734, 3735, 3736, 3737, 3738, 3739, 3740, 3741, 3742, 3743, 3744, 3745, 3746, 3747, 3748, 3749, 3750, 3751, 3752, 3753, 3754, 3755, 3756, 3757, 3758, 3759, 3760, 3761, 3762, 3763, 3764, 3765, 3766, 3767, 3768, 3769, 3770, 3771, 3772, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805, 3806, 3807, 3808, 3809, 3810, 3811, 3812, 3813, 3814, 3815, 3816,

from Sweden. The congregations became independent of Sweden and, for the most part, were absorbed by the Episcopalian Church.⁵¹

d. Pastoral care among the German Lutherans

i. German immigration

The first Lutherans who came to America from Germany were scattered over a wide area. The tide of immigration was not rapid at first. Then large numbers came in the early part of the eighteenth century. These were the Palatinates whom Queen Anne had befriended and also provided shelter in England as well as free transportation to America.⁵² Because the German immigrants did not bring their own pastors with them, they depended upon the Dutch pastors serving in America. Falckner and his successors, Berkenmeyer and Knoll, ministered to them in the New World.⁵³

The first German congregation organized within the limits of the present area of the United States, was, undoubtedly, that of Falckner's Swamp (New Hanover), on the Manatawney, in Montgomery County, Penn. Its first pastor was Rev. Justus Falckner. . . .⁵⁴

Historians, like Edmund Jacob Wolf and others, generally concede that the German immigrants did little toward the establishing of the Lutheran Church in America, though

51. Schmauk, op. cit., p. 63.

52. Wolf, op. cit., p. 175.

53. Qualben, op. cit., p. 179.

54. Wolf, op. cit., p. 172.

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6. Periodical care about the German Lutherans

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21. Bonmann, op. cit., p. 53.
22. Wolf, op. cit., p. 175.
23. Quaker, op. cit., p. 178.
24. Wolf, op. cit., p. 172.

they were incorporated in it. This was due primarily to the fact that they did not bring their own pastors and teachers with them. When the Germans came to dwell along the Hudson they were denied the privilege of calling their own pastors.⁵⁵ On the whole, they were not very favorably received and history accords them the aloof, silent treatment. For some years the experience of the early German immigrants dissuaded others from making their homes in the New York area. There was a strong current of immigration, however, into Pennsylvania, especially around Philadelphia.

ii. Pastors Bolzius and Gronau

Perhaps the most notable colonists of German Lutherans in America during the colonial period were the Salzburgers who settled in Georgia. Like the Palatines, they had been persecuted and driven from Germany. They were welcomed warmly and generously by Governor Oglethorpe to their new home which they called Ebenezer. The Salzburger brought two pastors with them, John Martin Bolzius and Israel Christian Gronau, who apparently were carefully selected for the spiritual oversight of their flock.⁵⁶

The spiritual life of the Salzburg colony under these two men was exemplary.⁵⁷

55. Ibid., p. 185.

56. Ibid., p. 195.

57. Schaeffer, op. cit., p. 90.

They were investigated in 1911. This was the preliminary to the fact that they did not bring their own quarters and traveled with them. When the Bureau came to deal with the Bureau they were denied the privilege of calling them own quarters. On the whole, they were not very liberally received and history records show the slow, silent treatment. For some years the dependence of the early Bureau members diminished as they found their homes in the New York State. There was a strong current of investigation, however, into Pennsylvania, especially around Philadelphia.

11. Federal Bureau and Bureau

Previous to the most recent collection of German papers was in Berlin during the colored period with the Bureau and was carried in Berlin. Like the revolution, they had been persecuted and driven from Germany. They were welcomed warmly and generously by German authorities in their new home which they called Germany. The relationship between them was with them, some were in Berlin and others in the German, who apparently were carefully selected for the political viewpoint of their race.

The official list of the Bureau colony was made two years ago.

56.	1911, 1912.
57.	1911, 1912.
58.	1911, 1912, 1913.

Whitefield and the Wesleys, who visited the colony, were deeply impressed by these thrifty and God-fearing colonists. No secular authority was needed to settle disputes and maintain order. All disputes were settled by their spiritual leaders.⁵⁸

The reports by the pastors themselves concerning the spiritual life of their parishioners is illuminating.⁵⁹ They found their people serious in their obligations and devoted to religious principles.

We can enter into the sick-room and see the stricken one cheerfully preparing for death by reading, during Passion Week, the story of her Saviour's suffering. Or we may share the surprise of the pastor himself as he finds a devoted husband singing to his sinking wife a hymn. . .⁶⁰

Bolzcius found these evidences of the faith in his pastoral ministry. It was a receptive faith which would carry them through even when he or Gronau were absent from the parish.⁶¹

Bolzcius did not confine his pastoral ministry to his own congregation. He had the burning desire to make converts among the Cherokee Indians, although he did not make much headway with them. He also carried on a ministry to the negro slaves. Some of these were purchased by himself because not enough white laborers were available. Some think that he salved his own conscience with the thought

58. Qualben, op. cit., p. 191.

59. Jacobs, op. cit., p. 163.

60. Ibid., p. 163.

61. Ibid., p. 164.

withheld and the ... and ...
... were ... of these ...
... and ...
... to ... and ...
... All ... were ... by ...
... 35

The ... by the ... concerning the ...
... of their ... in ...
... found their ... in their ... and ...
... religious principles.

We can ... into the ... and ...
... and ... for ...
... during ... the ...
... of ...
... the ... as he
... to his ...
... wife ... 35

... found ... evidence of the ... in his ...
... It was a ... faith which would ...
... even ... or ... were ... from the ...
... 35

... did not ... his ... ministry to his
... congregation. He had the ... desire to ...
... the ... he did not ...
... with them. He also ... on a ... to
... himself. Some of these were ... of himself
... were ...
... his own ... with the ...

- 35. ... 1871.
- 36. ... 1871.
- 37. ... 1871.
- 38. ... 1871.
- 39. ... 1871.

that he would convert them to Christianity. He allowed them religious liberty and freedom to attend worship services. He treated them with kindness and brought them the same pastoral ministries as he brought to his own parishioners. Bolzius insisted that they have an education. Pastor Bolzius was also instrumental in starting an orphanage in the colony during his ministry in Georgia.⁶²

In all, Bolzius labored in Georgia for thirty years. Gronau died after serving there twelve years.⁶³

2. HENRY MELCHIOR MUHLENBERG (1711-1787)

a. His pastoral ministry

i. His parish

Muhlenberg began his ministry among difficult surroundings. There was pronounced libertinism on the part of the people and clergy alike.

Shortly after his arrival in this country, Muhlenberg was called to three parishes: Hanover, Providence, and Philadelphia. Muhlenberg had that happy faculty of being able to master the situation at hand and he seemed to plunge into his pastoral ministry with much vigor and energy. He recognized that there were certain tasks to be

62. Ibid., p. 168.

63. S. S. Schmucker, The American Lutheran Church, (Springfield: D. Harbough, 1851), p. 17.

that he would convert some to Christianity. He allowed them religious liberty and freedom to attend worship as they pleased. He treated them with kindness and respect from the same pastoral minister as he looked to his own parish. Holman learned that they have an education. Holman was also instrumental in securing an education for the colony during his ministry in Georgia. In all, Holman labored in Georgia for thirty years. Holman died after serving there twelve years.

2. HENRY HOLMAN (1711-1787)

a. His pastoral ministry

1. His parish

Holman began his ministry among difficult conditions. There was pronounced liberalism on the part of the people and clergy alike. Shortly after his arrival in this country, Holman was called to three parishes: Sandy, Providence, and Philadelphia. Holman and his wife found it difficult to resist the situation at hand and he seems to have lost his pastoral ministry with much vigor and energy. He recognized that there were certain tasks to be

done and he set about to do them. He did not emphasize minor matters but his ministry is characterized by the way in which he had time for even the smallest things. The individual cases which he reported in the Halle Reports⁶⁴ demonstrate the demands made upon his time.

During the next three years (1742-1745) the oversight of three congregations put a heavy strain upon him. The building of three new churches added to his daily ministrations was a difficult burden of responsibilities.

The necessity of going on horseback week after week from one congregation to another. . . consumed time and strength. . . exposed him not only to much discomfort, but also to actual danger.⁶⁵

His people expected more and more pastoral care. Though he was underpaid, he had to maintain three houses and buy new horses. Yet he never complained of the responsibilities thrust upon him, all the while realizing that this work was too much for one man.

As time went on, new responsibilities fell upon his shoulders, especially when it was necessary for him to become pastor to pastors who lacked tact and diplomacy and

64. Nachrichten von den Vereinigten Deutschen Evangelisch Lutherischen Gemeinen in Nord America, edited by J. L. Schulze, W. J. Mann, and W. Germann, (Vol. 1: Allentown, 1886), (Vol. 2: Philadelphia, 1895).

65. William J. Mann, Life and Times of Henry Melchior Muhlenberg, (Philadelphia: G. W. Frederick, 1888), p. 138.

done and he was about to go home. He did not suppose it
not necessary for his ministry is characterized by the way in
which he had also seen the religious situation. The total
standing cases which he reported in the Police Reports
concerned the demands made upon his time.

During the next three years (1794-1796) the number
of three congregations and a private chapel upon him.
The building of three new churches added to his heavy min-
isterial was a difficult burden of responsibilities.

The necessity of going on foot back week after
week from one congregation to another. . . .
around time and strength. . . . exposed him not
only to much discomfort, but also to actual dan-
ger.

His people expected more and more pastoral care. Though he
was underpaid, he had to maintain three houses and pay for
board. Yet he never complained of the responsibilities
thrust upon him, all the while realizing that this work was
too much for one man.

As time went on, his responsibilities fell upon his
shoulders, especially when it was necessary for him to be
consecrated to pastors who lacked tact and diplomacy and

64. Ergebnisse von den Versammlungen deutscher
Evangelischer Missionen in Nordamerika, edited
by J. H. Schaller, G. J. Mehn, and W. Ostermann, (1891, 1:
Altenburg, 1892), (Vol. 2: Philadelphia, 1893).
85. William J. Ward, Life and Times of Emily
Ward, (Philadelphia: G. B. Wharton, 1892),
p. 118.

who were continually in trouble with their congregations.⁶⁶ Much of Muhlenberg's time was given over to distressed congregations in Raritan, in Tulpehocken, and in the Mohawk Valley. His work which began in Pennsylvania had spread to other areas.⁶⁷

In the Introduction to The Journals of Henry Melchior Muhlenberg there is an accurate description of this patriarch of the Lutheran Church in America as he began his work:

Philadelphia and nearby Providence. . . were the centers from which Muhlenberg carried on the arduous labors which engaged him to the time of his death on October 7, 1787. He was quick to size up the problems which confronted the dispersed German Lutheran settlers in the New World, and he took aggressive steps to meet the needs which he recognized. Instead of confining his attention to the three congregations which had called him, he extended his activities to other shepherdless Lutheran congregations. As the years passed he traveled farther and farther from his home base, making long journeys to German settlements in Pennsylvania, New Jersey, New York, Delaware, Maryland, South Carolina, and Georgia. His personal visits were supplemented by extensive correspondence, which reached Lutherans in Nova Scotia, Virginia, and North Carolina in addition to those in the colonies he visited.⁶⁸

ii. His Journals

Many records of his activities were preserved in his

66. Ibid., p. 151-155. See also Theodore G. Tappert and John W. Doberstein, translators, The Journals of Henry Melchior Muhlenberg, Vol. 1, (Philadelphia: Muhlenberg Press, 1942), p. 105-108, (hereinafter referred to as Journals).

67. William J. Mann, op. cit., p. 171.

68. Journals, Vol. 1, p. viii and ix.

and were confidentially in touch with their organizations. 60
 Much of Mannenberg's time was given over to distressed con-
 siderations in Berlin, in Tilsit, and in the Moscow
 Valley. His work which began in Pennsylvania had spread to
 other areas. 61

In the introduction to The Journals of Henry Mannenberg
Mannenberg there is an accurate description of this portion
 of the German North in America as he began his work:

Philadelphia and New York. . . were the
 centers from which Mannenberg's work in the
 various States which embraced him at the time of
 his death in October 7, 1887. He was quick to
 rise up the question which concerned the dis-
 tinct German American position in the New
 World, and he too, representative steps to meet the
 needs which he recognized. Instead of confin-
 ing his attention to one or two organizations
 which had called him, he welcomed the activities
 of other organizations, German and American.
 In the years passed he traveled farther and far-
 ther than his home base, making long journeys
 to German settlements in Pennsylvania, New Jersey,
 New York, Delaware, North Carolina, and
 Georgia. His personal visits were accompanied
 by extensive correspondence, which reached its
 zenith in New Berlin, Virginia, and North Caro-
 lina in addition to those in the colonies he
 visited. 62

ii. His Journals

Many records of his activities were preserved in his

60. Ibid., p. 131-132. See also The Journals of Henry
and John W. Mannenberg, Translators, The Journals of Henry
Mannenberg, Vol. 1, (Philadelphia: Southwestern
Press, 1942), p. 131-132. (hereinafter referred to as
Vol. 1).
 61. William J. Mann, op. cit., p. 171.
 62. Journals, Vol. 1, p. vii and ix.

own journals in which he recorded his official acts, his reflections, and his observations.

There were several reasons why Muhlenberg kept a diary. (1) The diary was a spiritual exercise of self examination. He had been trained as a Pietist at Halle. This keeping of a diary was also a common practise among religious men of that period. (2) Muhlenberg's superiors at Halle required accurate records of their missionaries whose requests and requirements were scrutinized in detail.⁶⁹

(3) Muhlenberg wanted a record of what he did.

The journals record financial transactions, conferences, pastoral acts, correspondence, and matters of a more private or domestic interest. He consulted his journals frequently to refresh his memory and verify previous acts. Sometimes he also presented portions of his journals as evidence or as reports to his colleagues or to others.⁷⁰

(4) Muhlenberg wrote his journals to act as his defense in case of attack by the less discerning. Muhlenberg's contemporaries, like Count von Zinzendorf who was the court preacher of the Moravians, made serious charges against him. "The journals served as a kind of apologetic for Muhlenberg's churchmanship."⁷¹

His journals were evidently written for the official observer and he made enough sketches in his Tagebuch (day

69. William J. Mann, op. cit., p. 171.

70. Journals, Vol. 1, p. x.

71. Ibid., p. xi.

and journals in which he recorded his official acts, his reflections, and his observations.

There were several reasons why Mollinets was not a fit-
 (1) The diary was a faithful record of self exam-
 ination. He had been trained as a fighter at Beller. This
 keeping of a diary was also a common practice among mili-
 taries men of that period. (2) Mollinets's dependence on
 allies regarding accurate records of their military moves was
 extremely low and his dependence was confined in detail.

(3) Mollinets wrote a history of what he did.
 The journals were not intended to be read by others, but
 rather to be a private record of his own life. He
 his memory and really believed in his journals as
 a record of his life. He was not a writer of a
 history or a report to the government or to
 others.

(4) Mollinets wrote his journals to set his defense in
 case of attack by the law. Mollinets's con-
 sideration of the law was not a matter of course.
 Mollinets, like many of his contemporaries who were the
 president of the Republic, was a man of great
 'The journals served as a kind of notebook for Mollinets's
 observations.'

His journals were written for the official
 use and he made enough reference in his journals (see

book) to help him reconstruct his reports for Halle. On one occasion he even sent his personal journal to Halle because he didn't have time to prepare a full reconstructed account.⁷²

Muhlenberg copied his journals into his Halle reports with much time-consuming effort. There is evidence that he used copyists but copyists had difficulty in making good copies because of his many abbreviations. The journals were written in German. Because Muhlenberg also wrote in other languages, words of Dutch, English, Latin and occasionally Greek found their way into his official reports. He preferred the German because he never completely mastered English.⁷³

iii. His pastoral visits

How did Muhlenberg minister to individuals? From the report in his journal dated January 1747 we learn of his ministry to a woman who had been seized with an epileptic attack. He wrote the case in full:

When I arrived the paroxysm had passed. I asked her how matters stood with her heart and conscience before God in the event that she should be summoned to eternity. She replied in the words of the hymn, "Ach alles, was Himmel und Erden umschliesset," etc., the second stanza:

I glory in nothing, but in the wounds bloody
Which Jesus received in His holy body;
In them I will wrap me, to them I cleave gladly,
So can I, like Enoch, in this world live godly.

72. Hallische Nachrichten, Vol. 1, p. 481.

73. Journals, Vol. 1, p. vii - xxiv. Tappert and Doberstein gave a detailed explanation of how these reports were written, dispatched, and received.

book) to help his testimony and reports for the public. On one occasion he even went as far as to tell his friends that he didn't have time to prepare a full, accurate account. He also copied his journal into his public reports with such time-consuming effort. There is evidence that he used copies of his journal as a guide in writing down copies of his own investigations. The journals were written in German. Because MALLARD also wrote in other languages, words of Latin, Greek, Latin and occasionally Greek found their way into his official reports. As a matter of fact the German became the most commonly used language.

III. His personal life

For his unfortunate misfortune to be identified from the report in his journal dated January 17th to 18th of his visit to a woman who had been seized with an epileptic attack. He wrote the case in Latin:

When I arrived the patient had passed. I asked her how she was doing with her heart and mind. She told me that in the event of the attack she was seized in a convulsion. She told me in the words of the Latin, "I was seized, and I was seized, etc., the second attack."

I stay in nothing, and in the words of the Latin, "I stay in nothing, and in the words of the Latin, etc., the second attack."

74. British Association, Vol. 1, p. 481.
75. Journal, Vol. 1, p. 481. (Part 1 and 2)
Dokumente über die Geschichte der Naturwissenschaften
von 1771 bis 1848, und 1849.

I said to her: Many thousands of people in Christendom do that; they glory with their lips in the bloody wounds, but with unbroken and unrepentant hearts. Is that the way you think of it?

Reply: Oh, no, I know myself to be a sinner, but since the precious Saviour receives sinners and rejects no one who comes to Him, He will not reject, but receive me. . . He will not forsake me.⁷⁴

Muhlenberg then went into a lengthy discussion, almost a sermon, at this point and the ensuing conversation ended on a highly spiritual note.⁷⁵

Another of Muhlenberg's records involved the case of a "pious married woman" who was mentally depressed.

Upon questioning her more closely I found a number of causes for her sadness. In the first place, physical weakness. . . , since the Lord had blessed her and she was pregnant. . . In the second place, she complained of despondency and despair as to whether she would remain faithful to the Lord Jesus in her sufferings. . . In the third place, she was troubled about her husband because he would not give himself up wholly to repentance and faith. . .

With regard to the first point, I impressed upon her the fact that those who are heavy with child are the objects of the Lord Jesus' special concern. . .

As to the second point, she must take two things into consideration. First, she must remember that the gracious work of conversion was not dependent upon her natural powers, but upon the all sufficient God. . . Secondly, however, she must not become too sure as she was still in the body of this death and must still continue to fight against the devil, the world, sin, and

74. Ibid., p. 123.

75. Ibid., p. 124 and 125.

I said to her: "What business do you have in this-
land at this time? What day is it?"
"I have business," she said, "and I am here
to see you. I have a letter from you."

"Oh, yes," I said, "I have a letter from you."
"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

"I have a letter from you," she said, "and I am here
to see you. I have a letter from you."

flesh and blood if she wanted to gain the crown. . .

Regarding the third point, I advised her to follow the admonition of Peter in his first Epistle, Chapter 3, verses 1 ff. . . She promised to follow this advice by the help and grace of God and asked me to give admonition to her husband also.⁷⁶

These two cases are illustrative of the way in which Muhlenberg carried on his pastoral ministry among his parishioners. Muhlenberg recorded many other pastoral visits with as much detail. The volumes of his Journals abound with them.

His method is that of a doctor giving advice and direction after hearing the case. He chose the goals which the parishioner must take. He lapsed into homily almost without exception. He had a Scriptural proof-text for each particular answer to the problems of his people. His manner was simple, straightforward, and direct.

Muhlenberg complained that he did not have as much time as he needed for individual cure of souls.

I have scarcely any other time or opportunity for individual cure of souls, except on Sundays when I catechize the adults during the service and the young people after the service, and when the communicants come to give notice the week before Communion, in cases of illness and death, infant baptisms, and the like. . . During the week I can seldom be at home for two consecutive days. Today there is an emergency Baptism, and that means a day's traveling.

76. Ibid., p. 133 and 134.

13 MAR 1964 10 10 AM EST

[illegible]

There are two other illustrations of the same in which

Walden was carried on his back and with him

initially, "and the company is not yet in a position to make any announcement."

Approved: _____ Date: _____

• 9955 0418

— 25 —

RECEIVED AT THE OFFICE OF THE ATTORNEY GENERAL, DISTRICT OF COLUMBIA, MAY 10, 1961.

The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900.

with the following results:

- 10 -

NOT RECORDED

100-443887-100

...and the other ...

Two consecutive days. Today there is no more
during the week I can afford to be away for
and again, instead of being, and the like. . .
The week before last, in order of release
and when the economic is down to give notice
service and the police are in the service
right when I contacted the police during the
for individual case of each, except on and-
I have certainly my share of opportunity

Tomorrow a sick person desires a visit; another day's traveling. The next day there is a funeral. . . If there is a day or any time left, one prefers to visit the souls who are laboring under spiritual difficulty.⁷⁷

All of this was another way of saying that he felt his pastoral work was never done.

In the year 1749 Muhlenberg summed up his activities to the Halle Consistory:

During the past year I publicly administered Holy Communion twice in all my congregations and, as far as it was possible for me in my infirmity, I spoke to every communicant personally, exhorting them to repentance and faith as their special circumstances required. Moreover, I baptized more than a hundred children, buried fifteen persons, and married twenty-three couples. In catechizations I went through the five chief parts of Luther's Catechism and completed them.⁷⁸

Activities of the pastoral office brought Muhlenberg into touch with many people in scattered places and he confessed and lamented that he had so many souls under his care that he did not see how he could minister to their needs adequately.

His Journals, a monumental record of his pastoral ministry, are filled with accounts of Muhlenberg's preaching, teaching, visiting, instructing, baptizing, marrying, burying, and writing.

77. Ibid., p. 177.

78. Ibid., p. 232 and 233.

Tomorrow a nice person comes to visit: my
other day's traveling. The next day there is
a funeral. . . It looks like a day of my time
left, one person to visit the woman and the
leaving under difficult conditions. VV

All of this was another way of saying that he felt the same

total work was never done.

In the year IV's independent work on the activities

to the Baltic countries:

During the past year I publicly administered
half a million (and in all by correspondence
and, as far as it was possible for me in
indirectly, I spoke to every communist party
official, explaining them to the situation and
telling me what special circumstances required.
Moreover, I received more than a hundred calls
from, during fifteen minutes, and replied
twenty-three copies. In correspondence I
want to show the five calls of letters
Gulagians and completed them. VV

Activities of the Bureau office through Molotov

into touch with many people in various places and he con-

tinued and I wanted that he had to many more under his

case that he did not see how he could minister to their

needs adequately.

His Journal, a monumental record of his past year

activities, are filled with accounts of Molotov's deces-

ion, freedom, visiting, interviewing, writing, writing,

writing, and writing.

VV. 1944, 2. 177.
VV. 1944, 2. 178 and 179.

iv. His concept of the pastoral office

Muhlenberg had definite ideas regarding the office of the ministry and the manner in which people should consider it.

The ministers of Christ are. . .men conceived and born in sin. . .The foremost characteristic of ministers of Christ is that they should be found faithful. . .Such laborers in the church of Christ on earth are not to be deemed as servants and instruments of their Lord, not as themselves bridegrooms of the soul, but rather only as friends of the Bridegroom.⁷⁹

His instructions to parishioners on how to regard their pastors is also recorded in some detail. He admonished them to consider their pastors not as "servants or slaves of their sinful whims, desires, and passions."⁸⁰

(1) You must not use them for mere opera operata or sham-holy, dead works, while you remain separated from God and unrepentant of your sins and vices, calling upon them merely that they may conduct an occasional lip-service and administer the Lord's Supper to you when you are about to leave this world. . .

(2) You must not use them merely as witnesses to watch you walk upon the broad way that leads to destruction. . .

(3) Nor must you make them the butt of your ridicule or a subject to pass away the time in places where the scornful have their seat. . .

(4) Some people also have too mean and vulgar a notion concerning ministers when they think that preachers are here only for the purpose of

79. Journals, Vol. 2, p. 134 and 135.

80. Ibid., p. 135.

17. The concept of "moral" rights
 would mean that certain rights regarding the privacy
 of the family and the manner in which people would con-
 sider it.

The Ministry of Social Work... has been concerned
 with the... The Government...
 of... in the...
 of... in the...
 and... of...
 the... of...
 only... of...

His instructions to Parliament... in regard to their...
 are also... in...
 to consider their... of...
 their... and...

(1) You must not...
 of... while you...
 stated that... and...
 view, calling upon...
 of... and...
 the... of...
 have...
 (2) You must not...
 to... the...
 as...

(3) You must not...
 to... the...
 as...

(4) You must not...
 to... the...
 as...

(5) You must not...
 to... the...
 as...

attracting contributions at the services of worship. . .

(5) Nor must people imagine that the ministers of Christ are required to play the hypocrite and flatter them for the sake of their bread. . .⁸¹

These admonitions grew out of a sermon delivered on Sunday, October 14, 1764. It was Muhlenberg's way of instructing his people in pastoral relations. It is frank and shows his penetrating understanding of the parish.

v. The effect of the Revolutionary War

How did the Revolutionary War effect Muhlenberg?

From the record he kept during the war years is his entry for July 4, 1776:

Today the Continental Congress openly declared the united provinces of North America to be free and independent states. This has caused some thoughtful and far-seeing melancholici to be down in the mouth; on the other hand, it has caused some sanguine miopes to exult and shout with joy.⁸²

Something of the response of the people can be noted in an entry for August 5, 1776:

Today the company from Providence marched away. Many wives, children, and parents wept for their departing dear ones.⁸³

Muhlenberg was not detached from the environmental and social changes but he wanted no part in the war. He did not want to

81. Loc. cit.

82. Ibid., p. 721 and 722.

83. Ibid., p. 731.

...the ... of the ...

(5) For many people ... the ...
 15 ... the ... of their ...

These ... grew out of a ... delivered on Sunday
 October 14, 1978. It was ... of ...
 the people in pastoral ... It is ... and ... his
 ... of the ...

v. The ... of the ...
 How did the ... the ...
 From the ... he kept ... in the ...
 100 ... 1978:

Today the ... of ...
 the ... of ...
 ... and ...
 ... in the ...
 ... in the ...
 ... in the ...

... of the ... can be ... in ...
 entry ... 1978:

Today the ...
 ... and ...
 ...

... was ... the ...
 ... but he ... in the ... He did not want to

81. ...
 82. ...
 83. ...

be a judge as to which side was right,⁸⁴ though he said, "it is impossible to be neutral."⁸⁵

Muhlenberg carried on his pastoral duties in spite of the war. The problems of his parishioners were accentuated because of the conflict but Pastor Muhlenberg ministered in his familiar way. He aided those whom he could. He preached to the soldiers in Old Trappe Church.⁸⁶ He gave assistance to a courier of Washington,⁸⁷ provided shelter for refugees in his home,⁸⁸ and received visits from his son who was a high-ranking officer.

When the theater of war was shifted to Philadelphia Muhlenberg's home was a haven for the oppressed. Though he and his home were threatened by the closeness of battle, Muhlenberg was "immovable."⁸⁹

Muhlenberg, worn from years of ceaseless toil, tired in body but vigorous in mind, spent his declining days, after the War in the quiet of his home. Those days he filled with writing and reading.⁹⁰

His pastoral labors came to an end in 1780 but on

84. Ibid., p. 735. Also p. 747.

85. Ibid., p. 727.

86. Ibid., p. 735.

87. Ibid., p. 760.

88. Ibid., p. 765.

89. William K. Frick, Henry Melchior Muhlenberg, (Philadelphia: Lutheran Publication House, 1902), p. 177.

90. William J. Mann, op. cit., p. 503.

be a judge as to which side was right,⁸⁴ though he said
it is impossible to be impartial.⁸⁵

Wunderlich carried on his personal course in spite
of the war. The program of his personalism was suggested
and because of the conflict his personalism was
ed in his Jewish way. He asked those whom he could. He
presented to the committee in Old Empire Church.⁸⁶ He gave
assistance to a number of Washington,⁸⁷ provided neither
for testimony in his home,⁸⁸ and received visits from his
son who was a high-school officer.

When the theater of war was shifted to Philadelphia
Wunderlich's home was a place for the oppressed. Though he
and his home were threatened by the closeness of battle,
Wunderlich was "impartial."⁸⁹

Wunderlich, born from years of Christian faith, lived
in body but rejected in mind, against his Jewish faith,
after the war in the light of his home. These days he
lived with writing and reading.⁹⁰

His personalism came to an end in 1920 but as

-
- | | | |
|-----|---------------|--------------|
| 84. | 1914, p. 753. | Also p. 747. |
| 85. | 1915, p. 757. | |
| 86. | 1916, p. 758. | |
| 87. | 1917, p. 759. | |
| 88. | 1918, p. 760. | |
| 89. | 1919, p. 761. | |
| 90. | 1920, p. 762. | |
- (Philadelphia: University of Pennsylvania Press, 1921), p. 17.
80. William L. Miller, *Miller's History of Philadelphia*, p. 505.

occasion he did preach and perform certain pastoral acts.⁹¹
 He died on October 7, 1787. His pastoral labors were the
 most outstanding in the history of the Lutheran Church in
 America. His grave-stone attests his singular greatness:

Who and What he Was
 Future Ages Will Know
 Without a Stone⁹²

b. Anticipation of psychosomatic medicine

In an interesting and documented article⁹³ John N. Ritter paid tribute to Muhlenberg as a precursor of the new approach in modern medicine called "psychosomatic medicine." In his journals Muhlenberg called attention to the correlation of body and mind and their mutual effects.

Muhlenberg, at Halle, had received his "inspection of the sick wards."⁹⁴ He was able to give real medical help. To an outside observer he appeared to be a professional physician. On board the English ship coming to America he opened his kit from Halle on several occasions to give a few drops of the essential dulcis or a few polychrest pills. The ship passengers regarded him as a "medico" because the ship's crew referred to Muhlenberg as "Doctor;" it was a customary English practise to call a

91. Ibid., p. 519.

92. William K. Frick, op. cit., p. 190.

93. John N. Ritter, "Muhlenberg's Anticipation of Psychosomatic Medicine," Lutheran Church Quarterly, Vol. 19 (1946), p. 181 - 188.

94. Journals, Vol. 1, p. 5.

clergyman "Doctor." The passengers supposed Muhlenberg was a doctor of medicine. He also carried in his possession to the new world some medical books.⁹⁵

His interest in medicine continued after he arrived in America. On occasion Muhlenberg consulted with practising physicians for information. He was, however, his own teacher.

We do not know to what extent Muhlenberg practised his Halle art but there is evidence in his journal entries that he recognized the effect of the body-mind principle of psychosomatic medicine. It is doubtful that Muhlenberg used the term but we do know that he saw the relationship. Ritter wrote:

It would be rather difficult to say whether Muhlenberg intentionally practised medicine to win souls, or whether in his zeal to win souls he practised medicine, if it were not for the strong conviction underlying his pastoral theology that body and soul are a unity.⁹⁶

The correlation between bodily health and the soul's condition was an idea Muhlenberg had first heard in the German university which had changed to the new psychology of the day. In order to win men they first had to be understood. The case history method was used and "soul analysis" was practised.

95. Journals, Vol. 1, p. 638. Also Vol. 2, p. 147.

96. John N. Ritter, op. cit., p. 183.

of the "Journal of the American Psychiatric Association". The following is a summary of the article. It was a review of the work of the American Psychiatric Association. It was a review of the work of the American Psychiatric Association. It was a review of the work of the American Psychiatric Association.

The interest in the work of the American Psychiatric Association is not new. It has been a long time since the American Psychiatric Association was first organized. It has been a long time since the American Psychiatric Association was first organized. It has been a long time since the American Psychiatric Association was first organized.

It is not known to what extent the American Psychiatric Association is interested in the work of the American Psychiatric Association. It is not known to what extent the American Psychiatric Association is interested in the work of the American Psychiatric Association. It is not known to what extent the American Psychiatric Association is interested in the work of the American Psychiatric Association.

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It would be interesting to know to what extent the American Psychiatric Association is interested in the work of the American Psychiatric Association. It would be interesting to know to what extent the American Psychiatric Association is interested in the work of the American Psychiatric Association. It would be interesting to know to what extent the American Psychiatric Association is interested in the work of the American Psychiatric Association.

The correlation between the work of the American Psychiatric Association and the work of the American Psychiatric Association is not known. The correlation between the work of the American Psychiatric Association and the work of the American Psychiatric Association is not known. The correlation between the work of the American Psychiatric Association and the work of the American Psychiatric Association is not known.

The new departure in this psychology was that the function of the soul was not apart or separate from the function of the body. A sick body produces a sick soul, and a sick soul makes the body sick.⁹⁷

It is likely that Muhlenberg in his training at the Halle Infirmary had had an opportunity to observe the hypothetical theory in practise. To the writer, it seems that this may have been the first clinical training for pastors and Muhlenberg may have been among the first Lutheran pastors to have clinical experience. All Halle graduates had some clinical experience before they received their medical kits.⁹⁸

It is hard to realize that Muhlenberg could correlate this so-called "modern science" with the fundamentals of Pietism and "orthodoxy." Apparently Muhlenberg, like other scholars of that day, had read Spinoza's Ethics in which the body-mind principle was presented.⁹⁹

Muhlenberg observed this principle in his pastoral ministry on more than one occasion. The case studies he recorded in his accounts to the Fathers at Halle are in certain instances similar to psychiatric case studies of today. Muhlenberg knew there was a correlation between mind and

97. Ibid., p. 184.

98. Ibid., p. 183. Ritter has suggested that the income from the training project at the Halle Infirmary was the main reason why the school could remain in operation.

99. Ibid., p. 185.

body and "that in order to cure the soul a pastor had to be able to cure the body, or at best understand the disfunctions of the body that hindered the development. . ."¹⁰⁰

Muhlenberg recorded many entries showing the psychosomatic principle:

When his bodily and spiritual strength is restored, his voice, too, will have somewhat more carrying power.¹⁰¹

To speak metaphorically, the wisest and most experienced physicians are accustomed to heal from the inside outward, etc. It would, of course, be an advantage to be able to clear the gross obstacles out of the way first, as is usually done in bodily cures. . .¹⁰²

Muhlenberg felt it necessary for the body, mind, and spirit to be in perfect balance before a cure could be effected.

Psychiatry, the most recent of the medical sciences, has worked upon the theory that the mind and body interact. These leaders in modern psychosomatic medicine are working on this truth and making some of the same observations as those made by Muhlenberg.

The modern psychiatrists will not like to be reminded that they should have read Muhlenberg's Diary a long time ago, and will quickly accuse us of reading his Journals through their eyes. They have a strong case there, chiefly because we did not get to read the Diary either before we could read their works.¹⁰³

100. Ibid., p. 186.

101. Journals, Vol. 1, p. 188.

102. Ibid., p. 268.

103. John N. Ritter, op. cit., p. 187.

only and then in order to make the body a better and to
 as this is done the body, at the point of development the dis-
 function of the body that is the development. . . . 100
 and therefore received many articles showing the psychosomatic
 principles:

Then the body and spiritual strength is re-
 stored. The body, too, will have a new
 more carrying power. . . .

In general metaphysically, the subject and what
 affected physical are are concerned to feel
 the two inside outward, etc. It would be
 better, to be able to clear
 the same outside out of the way, as
 is usually done in bodily cases. . . . 100

and therefore it is necessary for the body, mind, and spirit
 as we in general believe a new could be effected.
 Psychology, the most recent of the medical sciences,
 has worked upon the theory that the mind and body interact.
 These theories in modern psychosomatic medicine are working
 on this truth and making sense of the same observation as
 those made by Metaphysics.

The modern psychosomatic will not like to be
 confused that the mind have that Metaphysics
 fifty a long time ago, and will wisely accept
 the old teaching the body through these ways.
 They have a strong case here, chiefly because
 we did not yet read the body else before
 we could read their work. . . . 100

100. . . . 100.
 101. . . . 100.
 102. . . . 100.
 103. . . . 100.

We may conclude that Muhlenberg, though he was neither the first one nor the only one to discover this correlation, anticipated the modern psychosomatic approach to diagnosing the ills of the body, resulting from an unbalanced psychic disturbance, or vice versa.

Besides anticipating the psychosomatic approach Muhlenberg developed a method of pastoral care which included physical, as well as spiritual, ministrations. He certainly looked at the functioning of the whole man. In this respect he was well in advance of his age. In the opinion of the writer, effective soul-therapy can be practised only if there is an understanding of the composite whole: body, mind, and spirit. A pastor's understanding of the psychic reactions upon the bodily function is essential in providing the best in pastoral care. Ritter suggested, in the spirit of Muhlenberg, that we could go a long way in ministering effectively to our society "if pastors were doctors of medicine and all physicians were pastors of churches."¹⁰⁴ The effectiveness of pastoral care in our present era can be increased by giving attention to the relationship of mind and body and by considering all factors related to the complete functioning of the whole person. Present day pastors can begin their research on this subject by studying the Journals of Henry Melchior Muhlenberg.

104. Ibid., p. 188.

We may suppose that this is the case, though we are not sure. It is not only one of the most important, but also the most difficult, of the problems of the body. It is a problem which has been discussed for many years, and it is one which is still being discussed.

It is a problem which is still being discussed, and it is one which is still being discussed. It is a problem which is still being discussed, and it is one which is still being discussed. It is a problem which is still being discussed, and it is one which is still being discussed.

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It is a problem which is still being discussed, and it is one which is still being discussed. It is a problem which is still being discussed, and it is one which is still being discussed. It is a problem which is still being discussed, and it is one which is still being discussed.

c. Evaluation of Muhlenberg's pastoral technique

In the Pietistic school at Halle University Muhlenberg was trained under August Herman Francke who was rigid in discipline of the spiritual life. This Pietistic background obviously made quite a difference in Muhlenberg's approach to people. His vocabulary, Schindler suggested, was "Made in Halle."¹⁰⁵ Muhlenberg had had a conversion experience at the University in Gottingen, leaving a profound mark upon him. His subsequent training at Halle also left its stamp of Pietism with strong theological overtones. Sin and grace were to him more matters of emotion than theological concepts.

There is no doubt that this strong religious training was an asset to Muhlenberg when he tackled the rigors of pastoral work in the new world. While his approach offered much hope it also held attending dangers. "It frequently created more anxiety than it resolved. It encouraged morbid introspection and set up standards of conduct and feeling that were unattainable."¹⁰⁶

Though his background may have been an asset, it made pastoral care more difficult. His approach tended to heap up troubles, to arouse the guilty feelings without

105. Carl J. Schindler, "The Psychology of Henry Melchior Muhlenberg," Lutheran Church Quarterly, Vol. 16 (1943), p. 54.

106. Loc. cit.

resolving the conflict. It was precisely this pastoral technique which Muhlenberg had learned at Halle. He led his people to a change of heart by first leading them into despair.

Even though the Pietistic pastors applied this method in more or less stereotyped fashion, the constant investigation of the inner life of their parishioners provided them with a considerable knowledge of psychology.¹⁰⁷

Muhlenberg made good use of this method in his pastoral care. His keen mind could perceive relationships of the psychic processes with the bodily processes.

Schindler is of the opinion that Muhlenberg came very close to the modern concept of psychiatry in his recognition of the unconscious factors in the human personality. There is a case reported by Muhlenberg which describes accurately what may be termed neurotic behavior.¹⁰⁸ Muhlenberg anticipated what modern psychiatrists call psychoanalysis. He did so in relation to a dream of a young woman whose parents had called Muhlenberg to see her. The young woman had had a bad dream about finding herself indecently clothed in public. Psychiatrists today consider this one of the more common dreams of people. The significant part is that Muhlenberg even considered the dream in relation to the parishioner's problem. In

107. Ibid., p. 55.

108. Hallische Nachrichten, p. 516.

...and conflict. It was precisely this...
...and conflict. It was precisely this...
...and conflict. It was precisely this...

...and conflict. It was precisely this...
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...and conflict. It was precisely this...

this respect, he anticipated psychoanalysis.

Other references in Muhlenberg's journals point to dreams.¹⁰⁹ He considered carefully the dream of a man who said Christ appeared to him and commanded him to partake of the Lord's Supper. Muhlenberg thought that dreams were not to be taken lightly but, on the other hand, that it was not necessary for God to command the Lord's Supper in a dream.¹¹⁰

Muhlenberg was able to detect also certain pathological cases in the course of his pastoral ministry but often he could not give the help that was needed. There are many descriptions but no details concerning his treatment of pathological cases. His prescriptions usually ended in this familiar pattern:

I gave her further instruction, admonished her to continue seeking after righteousness, peace, and sanctification in Christ, (HN: and prayed with her).¹¹¹

Muhlenberg was never a wealthy man and during his pastoral ministry he suffered from financial encumbrances. As a result he always was especially sensitive to the economic burdens of others. Illness always brought financial burdens beyond the means of his parishioners. He

109. Journals, Vol. 1, p. 140.

110. Loc. cit.

111. Ibid., p. 143. The use of HN in the translation of the Journals indicates a variation and addition from the Hallesche Nachrichten (Halle Reports).

this subject, he anticipated the following:
Great difference in appearance is observed in the
same. The one is considered generally the least of a man
who said that appeared to him and commanded him to per-
form of the Lord's supper. He thought that it was
very not to be taken lightly, but on the other hand, that
it was not necessary for him to observe the Lord's supper
in a special way.

Wendlandt was able to detect also certain things
typical of the course of his personal activity. But
often he could not give the help that was needed. There
are many conditions but he himself concerning his report
sent of his personal course. His personal course usually
ended in this final picture:

I have not further information, mentioned her
to continue seeking after righteousness, peace
and reconciliation in Christ. (2 Cor. 5: 11)
with me.

Wendlandt was never a wealthy man and during his
pastoral ministry he suffered from financial disadvantages.
As a result he always was especially sensitive to the
economic situation of others. There always brought in
financial burdens beyond the means of his parishioners. So

1. Wendlandt, Vol. 1, p. 140.
2. Ibid. p. 141.
3. Ibid. p. 142. The use of it in the transla-
tion of the German indicates a corrected and addition
(from the Wendlandt manuscript).

never hesitated to reach into his own treasury to bring relief for the distressed. Mrs. Muhlenberg had to remind him of his own family obligation when he became too generous.

For the most part Muhlenberg's pastoral ministry was devoted to the care of the sick. The pages of his journals are filled with entries about his pastoral ministry to the sick. It is noteworthy that he took more than a pastoral interest in the parishioner's problems. Muhlenberg had a keen interest in their physical symptoms as well.

After a few days Colleague Brunnholtz complained of pulsation and fermentation of the blood. Because I had no more of the blessed medicine from Halle and because the illness grew increasingly worse and because genuine doctores medicinae are rare in this country, I had to muddle through as best I could. I cleansed the primae viae and used a mild sudorific made of local roots and thus helped nature so that on the third and fourth day the malignancy broke out and the patient became completely covered with measles. . . The dear God granted His blessing and he was soon on his feet again.¹¹²

Muhlenberg had learned to detect both the physical symptoms of disease and to puzzle out the mental processes. Because he had been trained at Halle to dispense medicines his reports to Halle were also requests for medicines which he kept on hand and dispensed as the need arose. He used the "spiritual prescription" with equal skill as he did the prescription from his store of medicines.

112. Ibid., p. 168.

He also consulted the practising physicians when the occasion demanded and he was irritated by the quacks who practised with less knowledge and who could be secured for less than the regular fees of the professional practioners.

Schindler recognized two methods in Muhlenberg's pastoral ministry.

In his pastoral work with the sick Muhlenberg used two methods of approach. If he felt that the patient was spiritually unprepared, he admonished him to accept his suffering as God's visitation and warning to repent from his sins and accept Christ in faith. Those of whose Christian sincerity he was sure, he comforted with the example of Christ's own suffering and the assurance that God was preparing them by a fiery trial for their eternal reward. After the confession of faith he usually administered Holy Communion.¹¹³

These two methods of approach were used by Muhlenberg as the case demanded. He was trusted by his people because of his ability to understand their needs. He inspired assurance and confidence and as a pastor he was in much demand.

Muhlenberg's ministry is the outstanding example of Lutheran pastoral care during the colonial period. Muhlenberg and the other pioneer pastors laid the foundations of the Lutheran Church in America by ministering to the immigrant Lutherans who had come to live in the new world.

113. Carl J. Schindler, op. cit., p. 59.

He also commented that practicing physicians when the occasion demanded and he was invited to the office was practiced with their knowledge and who could be secured for more than the regular fees of the professional practitioners. He also recommended two systems in Mulholland's case-

total inability.

In his personal work with the blind and deaf, used two systems of approach. If he felt that the patient was physically unimpaired, he maintained him to accept his condition as a disability and leaving to himself from his own and accept Christ in Jesus. Some of whom suffered electrically or was blind, he considered also the message of Jesus' two kingdoms and the assurance that God was providing them. A story told for their spiritual growth. After the completion of their spiritual education, the Holy Spirit.

These two systems of approach were used by Mulholland as the case demanded. He was trained by the people because of his ability to understand their needs. He believed in the use of confidence and as a pastor he was in need of them. Mulholland's ability in the demanding aspects of Lutheran pastoral care during the colonial period. Mulholland and the other pioneer pastors laid the foundation of the Lutheran Church in America by ministering to the spiritual Lutheran who had come to live in the new world.

CHAPTER IV

THE DEVELOPMENT OF LUTHERAN PASTORAL CARE IN AMERICA DURING THE NINETEENTH CENTURY (1800-1900)

1. THE EFFECT OF THE WESTWARD MOVEMENT

a. Lutheran immigration

Even before the death of Muhlenberg, the patriarch of the Lutheran Church in America, there was a decided movement of the Lutheran Church westward. The Lutherans pushed farther into the wilderness of Pennsylvania. This movement increased after Muhlenberg's death.

Everywhere, as enterprising Americans pressed into the interior, subduing the hostile Indians, taming the wilderness, and beginning that long and thrilling romance known as "the winning of the West," Lutherans were in the van of that great movement carrying along with them their faith and hope and love and beckoning for spiritual ministry to follow them.¹

The population of Pennsylvania had steadily increased, even during Muhlenberg's time. When he arrived to take the spiritual oversight of three parishes there were approximately 20,000 people in Pennsylvania. Thirty years later there were more than eighty-one Lutheran churches for which Muhlenberg had the spiritual oversight. By the outbreak of the Revolutionary War there were over 75,000 Lutherans

1. Abdel Ross Wentz, The Lutheran Church in American History, (Philadelphia: The United Lutheran Publication House, 1933), p. 82.

CHAPTER IV

THE MOVEMENT OF LUTHERAN PASTORS IN AMERICA

During the nineteenth century (1800-1900)

I. THE MOVEMENT OF THE LUTHERAN MOVEMENT

A. Lutheran Immigration

From 1800 to the dawn of immigration, the migration of the Lutheran Church in America, there was a decided movement of the Lutheran Church westward. The Lutheran Church moved westward into the wilderness of Pennsylvania. This movement increased after Miller's death.

Furthermore, an extraordinary American presence into the interior, including the Pacific Northwest, toward the wilderness, and beginning that long and arduous journey known as "the journey of the West." Lutheran went in the van of that great movement carrying along with their faith and hope and love and devotion for spiritual ministers to follow them.

The population of Pennsylvania was steadily increasing, even during Miller's time. When he arrived to leave the spiritual guidance of these pioneers there were approximately 50,000 people in Pennsylvania. Thirty years later there were more than eight-hundred churches for which Pennsylvania had the spiritual oversight. By the outbreak of the Revolutionary War there were over 75,000 Lutherans.

1. Great Mass Exodus. The Lutheran Church in America
from 1800 to 1850. (Philadelphia: The Lutheran Church of America,
1903), p. 32.

among the 110,000 German immigrants in the population.²

The German immigration to the western frontier, especially during the first three decades of the nineteenth century, was marked by certain religious, economic, and political circumstances. Religiously the community ranged all the way "from the sentimental pietists to abandoned infidels."³

Most of the people who braved the unknown waters of the Atlantic and the impending dangers of the wilderness to find a new home were of peasant stock. They pushed beyond the established churches and were caught up in the westward movement. Those who felt the pressure of economic duress also were eager to strike out for new areas. One of the main reasons why the new land to the west held such an attraction for the early German settlers was the prospect of "getting ahead"--acquiring land and gaining material wealth.

A variety of causes led to the great immigration during this period. The allurements of America were quite as strong an influence as the hardships in Europe. The attractions in front of the immigrants were the liberal homestead policy of the United States, the easy naturalization laws, the loud call for labor, the facility of transportation, and the discovery of gold in California.⁴

2. Wentz, op. cit., p. 81.

3. Carl E. Schneider, The German Church On The American Frontier, (St. Louis: Eden Publishing House, 1939), p. 32.

4. Wentz, op. cit., p. 179.

among the 110,000 German immigrants in the population.
The German immigration to the western frontier, es-
pecially during the first three decades of the nineteenth
century, was marked by certain religious, economic, and po-
litical circumstances. Politically, the community tended
all the way from the sentimental plights to economic
independence."

Most of the people who shared the common heritage of
the Atlantic and the impending dangers of the wilderness to
find a new home were of peasant stock. They wished beyond
the established churches and were caught up in the western
movement. Those who left the pressure of economic distress
also were eager to strike out for new lands. One of the
main reasons why the west led to the west was an im-
migration for the early German settlers was the prospect of
"getting ahead"--acquiring land and gaining material wealth.

A variety of causes led to the great immigra-
tion during this period. The alignment of
events was due to a strong influence on
the population in Europe. The attraction in
front of the immigrants was the liberal home-
stead policy of the United States, the easy
naturalization laws, the land call for labor,
the facility of transportation, and the dis-
covery of gold in California.

4. Wente, op. cit., p. 178.
5. Wente, op. cit., p. 51.
6. Carl L. Remondino, The German Union of The West-
ern Frontier, (St. Louis: St. Louis Union, 1935),
p. 36.

b. The scarcity of immigrant pastors

In the colonial period Lutheran pastoral care was provided by immigrant pastors only. The pastors were trained in Europe. America was a mission field. "At the time of Muhlenberg's death there were not more than forty Lutheran ministers of any kind in America."⁵ The pastors who had come from abroad had more than they could handle.

In the nineteenth century there were many factors which led to the scarcity of immigrant pastors. Halle University, which formerly had supplied most of the pastors to America, was undergoing its own changes; pietism was not in the ascendancy as it had been. The American Lutheran Church was being anglicized. Foreign relations were practically severed and the spirit of national unity was felt strongly. The American nation was being born and it felt the pains of growth.

The expansion and movement westward brought on new problems and a new complexion of congregational life. Successive waves of immigrants poured over the mountains into Ohio, Indiana and Illinois. Others surged westward from Virginia and the Carolinas. Lutherans blazed their trails into the vast expanses and subdued the elements and lurking Indians to establish homes. When they were settled, they

5. Ibid., p. 83.

growth.

The expedition and movement westward brought on new problems and a new complexion of constitutional life. The massive waves of immigration poured over the mountains into Ohio, Indiana and Illinois. Others poured westward from Virginia and the Carolinas. Thousands died in their passage into the vast unknown and uncharted territories and leaving Indians to surround the houses. When they were settled, they

sent for spiritual guides and these calls for pastors did not go unheeded.

It became necessary to set up mission outposts and "ride circuits" to keep pace with the Lutheran frontiersmen. Obviously much irregularity in pastoral services was experienced.⁶

A great volume of pioneer work in the Lutheran Church west of the Alleghanies was done by men who entered the field as "independent preachers," without any synodical connection. . .⁷

c. The need of native pastors

When the call to service on the new frontier was sounded not all the demands could be met, nor were they met. The pastoral care was limited, therefore, in contrast to the close association of pastor and people which was so characteristic of the ministry of Muhlenberg and the pastors of the colonial period.

As the pastors traveled from station to station it was hardly possible to know the thousands of people to whom they ministered in haste. For this reason the people lacked interest. The worship services were infrequent and there was no continuity in pastoral care.⁸

Liberal and rationalistic elements crept into the religious life. Free thinkers tried to influence Church members.

6. Ibid., p. 102 and 103.

7. Ibid., p. 104.

8. Jacobs, op. cit., p. 325.

that for spiritual riches and these things for people did
not go unnoted.

It became necessary to use a mission language and
this situation to work with the European missionaries.
Obviously much interesting in historical evidence was experi-
enced.

A great volume of historical work in the language
of the west of the Atlantic was done by him
and entered the field as independent research,
without any special connection.

3. The need of native workers

When the call to service on the new frontier was
demanded not all the demands could be met, nor were they met.
The pastoral care was limited, therefore, in contrast to the
close association of pastor and people which was so charac-
teristic of the ministry of missionaries and the pastors of
the colonial period.

In the past the pastor traveled from station to station in
and hardly possible to have the knowledge of people to whom
they ministered in the past. For this reason the people lacked
interest. The people were interested and there
was no continuity in pastoral care.

Liberal and rationalistic ideas came into the re-
ligious life. The religious life is filled with humanism.

8. 1843, p. 105 and 106.
7. 1844, p. 104.
8. 1845, p. 105.

Religious traditions for them were often impedimenta and the Christian practices were subject to scorn and ridicule.

It commonly occurred that on the Sabbath scoffers congregated on street corners to mock the worshippers on their way to church. A pastor serving such a community was scarcely shocked to find a beer keg in the pulpit on Sunday morning. . . .⁹

Another problem which confronted the frontier pastor was the moralistic, self-righteous, non-church-going German who did not derive any benefit from Church affiliation but who would not deny it had its beneficial effect.¹⁰ Members were also content to rest upon their good morals.

The situation often included the presence of free-lance and irreligious spiritual leaders, who established themselves as shepherds without benefit of educational and spiritual qualifications. It was often necessary to expose these fraudulent pastors at the expense of the religious community who had supported them.

These problems taxed the patience of pastors who were spread thinly over a wide area. The pastors tended to settle in the more financially able parishes where pastoral labors were more in demand. They began circuit riding to cover the wider reaches of their parishes.

Pastoral care in the visitation of the sick occupied much of the time of the frontier pastors. Some of them,

9. Schneider, *op. cit.*, p. 195.
10. *Ibid.*, p. 196.

Religious traditions for those who were given important and the Christian practices were subject to roots and rituals.

It is commonly accepted that on the western side-
are concentrated on other corners to look the
worldwide on their way to church. A person
leaving such a community was generally expected
to find a place in the world on Sunday
morning.

Another problem which confronted the frontier pastor
was the religious, anti-traditional, non-organized nature
who did not derive any benefit from their religious out-
who would not deny it and its beneficial effect. The members
were also content to rest upon their good works.

The situation often involved the presence of two-
lence and intellectual spiritual leaders who established
themselves as independent without benefit of organization and
religious qualifications. It was often necessary to ex-
pose these fraudulent pastors at the expense of the reli-
gious community who had supported them.

These problems raised the question of pastors who were
spread fairly over a wide area. The pastors tended to be-
lie in the more financially able churches where pastoral in-
come was more in demand. This began directly leading to con-
flict in the minds of their parishioners.

Further case in the situation of the rich compared
with of the time of the frontier pastors. Some of these

like the parishioners, succumbed as a result of the rigors of frontier life. Some of the pastors, in the tradition of Muhlenberg, were at times dispensers of medicine. Medical care went hand in hand with spiritual care. The cholera epidemic of 1849 kept the pastors busy day and night.

Everywhere the pastors visited the stricken, many of whom had been forsaken by all other friends, baptizing their children, praying with the dying, giving communion, and administering the last rites.¹¹

Family visitation was the accepted mode of pastoral care. It was of a very personal intimate nature. Only in the homes could the pastors get a true picture of the people to whom they preached on Sunday mornings. This type of visitation had a somewhat definite pattern. Inquiry was made into the devotional life to find out what prayer and devotional literature was being used and if the children were receiving instruction. This cross examination met resentment on the part of the irreligious.¹²

Pastoral care among the German element in the population was accompanied with a fire-and-brimstone theology and much evangelical fervor and piety.

Many of the so-called "hopeful conversions" occurred under stress of sickness and misfortune. . .there developed a warm evangelistic spirit characterized by a vocabulary

11. Ibid., p. 214.

12. Ibid., p. 213.

used the specimens, associated as a result of the variety
of fossil life. Some of the fossils, in the transition of
Murchison, were of fine specimens of fossils. Fossil
corals were found in bands with typical corals. The corals
evidence of life kept the corals very dry and light.

Furthermore the corals visited the strata
away of which had been taken by all other
strata, containing corals of various, giving
also the system, giving corals, and in-
distinguishing the last time.

Finally visitation was the accepted mode of pastoral
care. It was of a very common nature. Only in
the corner could the pastor give a true picture of the past-
ure to whom they belonged or family members. This type of
visitation was a somewhat private matter. Visitation was
made for the devotional life to find out where proper and
devotional literature was being used and if the children
were receiving instruction. This close examination was re-
sulting on the part of the investigation.

Personal care was for better alignment in the pop-
ulation was accompanied with a five-and-a-half-hour history
and soon evangelized revival and light.

Many of the well-known people of the
country made friends of the people and the
country. These people were a very
little spirit of cooperation of a community.

11. 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 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and psychology which has now become obsolete if not objectionable.¹³

There can be no doubt that the typical German pastor was interested in the salvation of souls. To deal effectively with the moral laxity and indifference took men of strong will and courage and, by devotion to their principle task as pastors of souls, they met the overwhelming challenges of pastoral care on the frontier effectively.

Within the constituency of these German congregations were mixtures of Reformed and Lutheran elements. The Lutheran element tended to be separatistic and many of the pastors who were of Lutheran background and training often organized separate congregations because there was fear of unionistic tendencies.¹⁴

The need for American trained pastors led to the establishment of an American theological seminary. This was envisaged by Muhlenberg; it came to fruition under Samuel S. Schmucker. In 1826 the first synodically supported seminary in the United States was begun at Gettysburg, Pennsylvania.¹⁵ Young men had been trained privately by pastors in their own homes.¹⁶

13. Ibid., p. 216 and 217.

14. Another section will deal with the Lutheran Church, Missouri Synod where this fear of taint was most pronounced.

15. An earlier attempt to establish a seminary was made in 1815 as a result of a gift of land from Pastor J. C. Hartwick in New York.

16. Wentz, op. cit., p. 140 - 144.

and psychology which has been discussed
it is not objectionable.

There can be no doubt that the typical American people are in-
terested in the subject of war. To deal effectively
with the moral, legal and intellectual issues of war
will and courage and, by devotion to their principles, take an
part of war, and the increasing knowledge of
warfare, even in the modern era.

While the complexity of these various considerations
were known at the time of the American Revolution. The in-
herent element seemed to be of a different kind and many of the
people who were of American background and training often
organized separate organizations because there was fear of
militaristic tendencies.

The first American training camp was held in 1790 and the
establishment of an American National Academy. This was
organized by Washington; it came to fruition when General
Schuyler, in 1793, first officially supported military
in the United States was begun at West Point, Pennsylvania.
Young men had been trained privately by tutors in their own
homes.

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The establishment of a theological seminary meant that American trained clergy might be able to supply the demands of the rapidly expanding church. It also meant that the American Lutheran Church had come to maturity and would no longer need to depend on outside assistance to meet the growing needs.

d. Norwegian immigration

The advent of Lutherans from Norway began in the year 1825. The first fifty-three immigrants arrived in New York on October 9, 1825.¹⁷ Most of those early immigrants settled in Kendall township, New York. After a time many of the Norwegians, discovering that land was expensive, pushed westward and settled in the Fox River Valley of Illinois. During the period from 1840 to 1850 still more Norwegian immigrants found their way into the new Fox River settlement which was expanding its borders. This latter group made their homes in Wisconsin, Illinois, and parts of Iowa and Missouri.

By the year 1850 there were about 18,000 Norwegians in this new territory of the Middle West. The westward expansion increased to such an extent that there were more than 75,000 Norwegians in this area by the time the Civil War

17. S. C. Ylvisaker, chief editor, Grace for Grace, (Mankato, Minnesota: Lutheran Synod Book Company, 1943), p. 11.

The establishment of a national academy seems that American history might be able to supply the demands of the rapidly expanding country. It also seems that the American Academy should have come to maturity and would no longer need to depend on outside assistance to meet its growing needs.

The advent of Luther was from Norway began in the year 1825. The first thirty-three immigrants arrived in New York on October 9, 1825. Most of these early immigrants were from the Swedish colony, New York. After a short stay of the Norwegians, discovering that land was expensive, pushed westward and settled in the Fox River Valley of Illinois. During the period from 1825 to 1850 still more Norwegians came to settle in the Fox River Valley. This latter group were which were settling in the north. This latter group were still known as Norwegians, Illinois, and some of them are known.

By the year 1850 there were about 15,000 Norwegians in this new territory of the Middle West. The number of Norwegians increased so much in extent that about 1850 there were 75,000 Norwegians in this area by the time the Civil War

17. E. O. Ylvisaker, chief editor, *History of Wisconsin*, Milwaukee: Lakeside Press (1911), p. 11.

broke out. The internal conflagration did not seem to stem the tide of immigration. Subsequently there were other waves of immigrants so that by the turn of the century there were more than a half million Norwegian Lutherans in America.¹⁸

The Norwegian Lutherans, like the German Lutherans, were mostly of peasant stock and they tended to settle in the rural areas. Farming held many attractions for them; it was not until much later in the century that any great number settled in the larger cities. The Norwegian Lutherans, who were devout and sturdy members of the State Church in Norway, found that the services of the Church in America were not as readily accessible as they had been in their home land. It was necessary to depend in a large degree on lay ministrations.

Up to 1843 no organized congregations were to be found among the Norwegian Lutherans. Family worship was conducted regularly in homes and, much like the prayer meetings in other denominations, the Norwegians drew upon lay resources. A group of lay preachers, known as the Haugeans,¹⁹ began holding religious meetings.

18. Ylvisaker, loc. cit.

19. Hans Nielsen Hauge was a Norwegian layman who preached against rationalism and worldliness. He traveled widely in Norway as a lay evangelist but was bitterly opposed and finally arrested. He had begun a movement which continued in America.

The earliest public or semi-public religious meetings known to have been held were conducted by two Haugean laymen, Ole Olsen Hetletvedt and Bjorn Hatlestad, in the Kendall settlement in New York. . . The best known of the lay-preachers of these early days, however, was Elling Eielsen Sundve who came to America in 1839. At first he carried on religious work chiefly in the Fox River and Muskego settlements.²⁰

The Haugeans were opposed to the clergy from the State Church and decried the practises of the educated pastors, their services, and clerical dress.²¹

Elling Eielsen arranged to be ordained by a Lutheran pastor, E. A. Hoffman. There was considerable doubt as to whether or not Hoffman himself had been ordained. At any rate, Eielsen was supposed to have received his ordination through Pastor Hoffman. Although Eielsen never took charge of an established congregation or attempted to form one, he had a wide following wherever he went. He realized, however, that without ordination he would not have been able to minister to the Norwegians in the manner to which they were accustomed.

These Haugean lay preachers had no formal education and when tested on Lutheran doctrine and practise they were below the expected standard. No one can doubt, however, that they were sincere and vitally concerned with the

20. Ylvisaker, op. cit., p. 16.

21. Loc. cit.

The earliest public or semi-public religious services known to have been held were conducted by two Norwegian immigrants, Ole Christensen and Bjorn Thorsen, in the Swedish settlement in New York. The first known of the latter was a service of these early days, however, was held in the home of a woman who came to America in 1838. At times he officiated on religious work chiefly in the New York and Washington areas.

The Norwegians were opposed to the clergy from the state church and needed the presence of the educated pastors, their services, and clerical advice.

Elting Klugeen arranged to be ordained by a Lutheran pastor, E. A. Duffman. There was considerable doubt as to whether or not Klugeen himself had been ordained. At any rate, Klugeen was supposed to have received his ordination through Pastor Duffman. Although Klugeen never took charge of an established congregation or attempted to do so, he had a wide following wherever he went. He realized, however, that without ordination he would not have been able to minister to the Norwegians in the manner to which they were accustomed.

These Haugean lay preachers had no formal education and when seated on Lutheran doctrine and practice they were given the expected treatment. No one can doubt, however, that they were sincerely and vitally concerned with the

spiritual welfare of the immigrants and they filled a void in the life of the Lutheran populace.

Due to the absence of regularly trained pastors, a Danish schoolmaster named C. L. Clausen consented to be ordained so that he could minister to the needs of the Norwegian settlers. Though trained to teach school when examined by Pastor L. F. E. Krause of the Buffalo German Synod in the neighboring Muskego colony,²² Clausen gave evidence that he had a good understanding of theology and church history and so he was ordained.²³

The first fully trained pastor to work among the Norwegians was Pastor J. W. C. Dietrichson. He did not remain long, but returned to Norway where he made an appeal for pastors by writing a book about his work in the new land. He succeeded in enlisting one pastor and they both came to the settlement at Koshkonong near Milwaukee. It was Dietrichson's attempt to interest pastors from Norway that brought about the real beginning of pastoral care among those Norwegian pioneers of America. Among the pastors who came to America and who were responsible for the organization of Norwegian congregations were such men as H. A. Preus, Laur. Larsen, and B. J. Muus.

The Norwegians prospered and soon made overtures to

22. Muskego is near Waukesha, Wisconsin.

23. Ylvisaker, op. cit., p. 19.

the new Missouri Lutheran group at St. Louis. The necessity of preparing native clergy was felt by the Norwegians and for this reason they sent their young men to the Missouri Lutheran Seminary in St. Louis. A split within the Norwegians later caused a group to join with the Swedish element in America.

Because of these conflicts pastoral care was not advanced as much as had been the wish and the desire of the people. While rivalries flared, the turmoil created dissatisfaction and discontent. Somehow this internal division made heavy inroads and, in many cases, arrested the development of Lutheran pastoral care in America among the Norwegians.

e. Swedish immigration

The Swedish Lutherans had come to America as early as 1638 but they lost their identity in subsequent generations because the ties with the mother country were severed. Still in evidence today are the traces and vestiges of the Swedish Lutherans who settled along the Atlantic seaboard. By the time of the new tide of immigration from Sweden in the nineteenth century, most of the Swedish people in America had been absorbed into other denominations, losing their identity almost completely.

In 1845 a small group of Swedish immigrants found their way to a new home in Iowa which they called "New

the new Wisconsin Lutheran group at St. Louis. The new-
 city of Protestant unity clearly was felt by the Wisconsin
 and for this reason they sent their young men to the Wis-
 consin Lutheran Seminary in St. Louis. A split within the
 Wisconsin group caused a group to join with the Swedish
 element in Sweden.

Because of these conditions Protestant unity was not est-
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In 1845 a small group of Swedish immigrants found
 their way to a new home in Iowa which they called "New

Sweden."²⁴ This town is still the mecca of Swedish Lutherans in America today. New Sweden is located in the great Mississippi Valley in Jefferson County, Iowa. Like the early pioneers of other Lutheran movements the Swedes brought with them the strong Lutheran traditions which supplied the necessary spiritual support when they were without pastors. It seems that every new movement of Lutherans in America suffered from a lack of pastoral care. The Lutherans of New Sweden were subjected to the same pioneer environment which tried other frontiersmen. The traditions of the mother country were transplanted into new soil and they grew as the colony progressed. As early as 1845 the Swedish Lutherans had no permanent pastor and, like their Norwegian contemporaries, they elected laymen to fill in the spiritual gap. Mr. M. F. Hokanson was persuaded to minister to them.²⁵ Though Mr. Hokanson was never ordained, he did an acceptable job as "pastor."

The Rev. Lars Paul Esbjorn, who is considered the founder of the American Swedish Church in the nineteenth century, served the new Swedish immigrants who came to Illinois. He came in 1849 which was a year after the first group had settled in Iowa. Esbjorn remained from 1849 to

24. Oscar N. Olson, historical editor, A Century of Life and Growth, (Rock Island: Augustana Book Concern, 1948), p. 10.

25. *Ibid.*, p. 15.

Sweden. This town is still the home of Swedish immigrants. It is located in the great Midsjöfjäll valley in Jämtland County, lower. Like the early pioneers of other Swedish colonies the Swedes brought with them the strong Lutheran traditions which guided the necessary spiritual support when they were first out of Sweden. It seems that every new movement of Lutherans in America suffered from a lack of pastoral care. The lack of Swedes who were subjected to the same physical environment which they later found in Sweden. The tradition of the colony was not transferred into the new land and they grew as the colony expanded. In early 1845 the Swedish Lutheran and no permanent pastor and, like their Norwegian counterparts, they elected laymen to fill in the spiritual gap. Mr. E. J. Holmström was persuaded to minister to them. Through Mr. Holmström was never ordained, he did an excellent job as pastor. The Rev. Lars Erik Larsson, who is considered the founder of the American Swedish Church in the nineteenth century, served the new Swedish immigrants and came to Illinois. He came in 1849 which was a year after the first group had settled in Iowa. Larsson remained from 1849 to

of life and growth. (For record: Larsson's book "The Swedish Church in America," 1897, p. 10. No. 1011, p. 11.

1863. The early days of congregational life were full of sickness and trials.

Perhaps the leading spirit of the new Swedish immigration was Pastor T. N. Hasselquist. He became the most outstanding preacher and teacher among the new Swedish Lutherans. Other pastors who were instrumental in providing pastoral care among the Swedes were such men as Erland Carlson, Eric Norelius, Andre Andreen, P. A. Cederstam and Peter Sjoblom.²⁶ These men were the self-sacrificing pastors who were tireless in their efforts to provide spiritual ministrations to the rapidly expanding Swedish colony.

The old conflicts of immigrant pastors versus native pastors made pastoral care difficult because of the separatist tendencies. The influence of other denominations, as well as their proselytizing, was disruptive to any concentrated effort in providing a pastoral ministry to Lutherans. Again, the need of pastors was urgently felt. These Swedish elements, however, gained strength and finally were molded into the Augustana Synod in 1860. This was a happy union, but it added difficulties which have contributed to the delay of Lutheran unity and union in America.

There was a pressing demand for English services and the efforts of Dr. W. A. Passavant led the way in bringing

26. Ibid., p. 31.

1883. The early days of congressional life were full of
struggle and trial.

Perhaps the leading spirit of the new Swedish legis-
lation was Senator T. N. Hasselquist. He became the most
outstanding promoter and teacher among the new Swedish leg-
islators. Other persons who were instrumental in providing

helped out among the Swedes were also men like Erling
Gardner, Eric Holmberg, Andre Anderson, P. A. Gustafson and
Peter Bjorklund. These men were the well-educating gen-
tlemen who were first in their efforts to provide Swedis-
h administration to the rapidly expanding Swedish colony.
The old conflicts of immigrant Swedes versus native

Swedes were passed over almost completely because of the legisla-
tion. The influence of other organizations, and
well as their practicality, was disruptive to any coordi-
nated effort in providing a political ministry to Sweden.
Again, the need of Swedes was largely left. There were

other elements, however, which attempted and finally were
added into the legislative body in 1883. This was a group
which, out of mixed motives, which were connected to
the delay of legislation, and which in fact,

There was a pressing demand for Swedish services and
the efforts of Dr. A. A. Persson had the way in opening

pastoral care to the English speaking peoples of Scandinavian background.²⁷ As a result of his efforts, Lutheran pastors ministered more effectively to their American congregations. This was particularly true in Minnesota; the Northwest became a haven for Swedish Lutherans.²⁸

Early in the 1870's the Swedish immigrants were arriving in other areas. "Missionaries pressed through the forests from camp to camp and along the shores of Lake Michigan."²⁹ Wisconsin and Nebraska and the great plain states claimed many of the newcomers. Widely scattered, they were visited from time to time by centrally located pastors. This situation was not ideal but the Swedes found that some pastoral ministrations were available. This lack of pastoral care was one of the greatest handicaps on the frontier. The expansion beyond the Mississippi extended to the West Coast. In all this movement of people the pastors hardly could provide adequate pastoral care. The establishment of orphanages and hospitals during the nineteenth century marks a significant emphasis of pastoral care. Because it has established so many hospitals and institutions of mercy, the Augustana Lutheran Church is recognized as the leading Lutheran church body in this phase of the ministry.

27. Ibid., p. 38.

28. See George H. Gerberding, Life and Letters of W. A. Passavant, (Greenville, Pa.: The Young Lutheran Co., 1906).

29. Olson, op. cit., p. 51.

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...and institutions of
...The Lutheran Church is recognized as the
...of the mission of the church.

25. W. A. Passavant, (Grandville, Pa.: The Young Lutheran Co., 1907).
26. See George E. Nordstrom, Life and Letters of
W. A. Passavant, D. D., 1814-1884.
27. W. A. Passavant, D. D., 1814-1884.

Eric Norelius, who was one of the early Swedish Lutheran pastors in America, stated that pastors of his time were men of deep spirituality and he described the situation met by the pastors.

There were no large, desirable pastorates, no fat livings that beckoned them thither, nor was there any Missionary Society in Sweden standing behind them. . . They very well knew that their perilous journey over the mighty ocean would bring them into a new country to life with the new settlers, amid thousands of privations and inconveniences requiring the most strict self-denial.³⁰

The Swedish element on the new frontier survived the ravages of the internal discord of the Civil War; Indian massacres in the North country in Minnesota scattered congregations in the year 1862 but the indomitable courage of the people and pastors preserved the Church from disintegration. Another factor which made the Swedish Lutherans cling together more closely was the undercurrent of "American Lutheranism," as it was termed, which they thought tended to minimize doctrinal principles. All the Lutheran elements in this country were effected by this controversy. It remains today as one of the reasons why the Lutheran Church in America has not been molded into an organic whole.

As in so many of the other branches of the Lutheran Church, the period before the turn of the century was one

30. Lutheran Church Review, Vol. 5 (1886), p. 28.

Eril Hjeltnes, who was one of the early Swedish Lutheran pastors in America, stated that pastors of his time were men of deep spirituality and he described the situation set by the pastor.

There were no large, beautiful parsonages, no fine living that beckoned them there, nor were there any missionary societies in Sweden, as there were in America. They very well knew that their position among the mighty nations would bring them into a new country to live with the new settlers, and to share of their life and to share in the spiritual life of the new settlers.

The Swedish element on the new frontier arrived the ravages of the general disorder of the civil war; Indian massacres in the North country in Minnesota suggested conditions in the year 1862 but the indomitable courage of the people and pastors preserved the Church from disaster. Another factor which made the Swedish Lutheran Church together more closely was the movement of "free-son" Lutheranism, as it was termed, which they thought tended to unite doctrinal principles. All the Lutheran churches in this country were affected by this controversy. It remains today as one of the reasons why the Lutheran Church in America has not been solidified into an organic whole. As in the case of the other branches of the Protestant Church, the period before the turn of the century was one

of transition. A notable emphasis is the change from a foreign-language Church to an American-speaking Church. The older generation began to give way to the younger generation who wanted the worship services in the language they knew best.

f. German immigration from Saxony

Just before the middle of the nineteenth century, in 1839, there was a large immigration from Saxony, Germany. The German immigrants came to find a new home in America because in Saxony they did not have the religious freedom which they felt was necessary for their confessional Lutheran faith. The Saxon immigrants were led by Pastor Martin Stephan. They arrived in the new world via New Orleans and subsequently made their way up the Mississippi River to Perry County in Missouri. The first boat load arrived on January 18, 1839.³¹

Stephan had persuaded his fellow countrymen to elect him bishop in order that he might be their spiritual head. He used this to advantage in drawing up the Declaration of Submission³² which gave him unlimited powers.

Soon after his arrival in America, Stephan was convicted of adultery and the spiritual direction of the new

31. Walter A. Baepler, A Century of Grace, (St. Louis: Concordia Publishing House, 1947), p. 38.

32. Ibid., p. 39.

of transition. A notable example in the change from a
 foreign-language church to an American-English church. The
 first generation began to give way to the younger generation
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1. German Immigration from Germany

Just before the middle of the nineteenth century, in
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 Stephan. They arrived in the new world via New Orleans and
 subsequently made their way up the Mississippi River to
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 January 12, 1830.²¹

Stephan had persuaded his fellow countrymen to elect
 him bishop in order that he might be their spiritual head.
 He used this to advantage in drawing up the Declaration of
 Independence²² which gave him unlimited powers.
 Soon after his arrival in America, Stephan was con-
 victed of adultery and the spiritual director of the new

21. Walter A. Stephan, A Century of Grace, (St. Louis: Concordia Publishing House, 1937), p. 22.
 22. Ibid., p. 28.

colony was vested in the leadership of Carl Ferdinand Wilhelm Walther. Considerable debate raged over the controversy of Stephan and his ideas on the true Church.³³ This debate restored the confidence of the people in their clergy and they felt that they were in the true sense a Church and not a sect.

Walther began his work in Dresden and Johannsburg, Missouri but after the controversy and the final adoption of the proposals, resulting from the debate, he became the pastor in St. Louis. From that time he was recognized as the leading pastor in the development of this new brand of Lutheranism. St. Louis was to become the center of the Lutheran orthodoxy.³⁴

The Saxon immigrants were also influenced by Wilhelm Loehe, who trained men for this contingent of Lutherans in the new world. Loehe was responsible for work among the Indians in Michigan and he made a lasting contribution in the Indian mission field by instructing such men as August Friedrich Craemer in that type of work.³⁵

Within the space of a decade Loehe sent into the American field more than 80 workers (pastors, candidates of theology, "emergency men," students of theology, and teachers); he

33. Ibid., p. 47 to 48.

34. Walther remained a pastor but was also a teacher at the St. Louis Seminary until his death. He was also the editor of Der Lutheraner. His outstanding works include his Pastorale which has been a standard writing in pastoral theology.

35. Baepler, op. cit., p. 71.

colours was voted in the Assembly of 1911-12.
The following year the debate was held over the
very of Stephen and his views on the Union. This
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Neither party was in the Union and the Union
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The new movement was also influenced by William
Lowe, who trained him for the conquest of Lutheranism in
the new world. Lowe was responsible for what became the
Lutheran in America and he made a lasting contribution to
the Lutheran mission field by instructing each man as to
the Lutheran movement in that type of work.

Within the space of a decade Lowe went into
the American field with 30 workers (men
and women) and a "Lutheran"
and a "Lutheran" and a "Lutheran"; he

33. Ibid., p. 47 to 48.
34. Luther remained a pastor but was also a teacher
at the St. Louis Seminary until his death. He was also
the editor of the Lutheran. His outstanding work was
his Practical which has been a standard work in pastoral
theology.
35. Biography, op. cit., p. 47.

established Concordia Seminary at Fort Wayne. . . he was instrumental in obtaining comparatively large sums of money for the American cause; and finally, he played no insignificant role in bringing about a meeting between his missionaries and the Saxons for the purpose of organizing an orthodox, confessional Lutheran synod.³⁶

The formation of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States took place April 26, 1847.³⁷ After the Synod was organized, an effort was made to keep pace with the growing immigration. It was necessary to gather into congregations those who were without pastoral care, but again the scarcity of pastors proved too much of a handicap and many German Lutherans were absorbed into the other denominations. To forestall mass movement from the Lutheran fold, the Missouri Synod organized a group of traveling missionaries, who covered certain territories assigned to them. The discovery of gold which lured many people west of the Mississippi did not attract any of the pastors until about 1860 when a pastor named Jacob M. Buehler journeyed to California and established a church.³⁸

The Missouri Synod not only began work among the Indians but also among the Negroes. The work began among the Negroes in 1877 in Little Rock, Arkansas.³⁹ Twenty years later there were eighteen mission stations among the Negroes.

36. Ibid., p. 74.

37. Ibid., p. 98.

38. Ibid., p. 110.

39. Ibid., p. 164.

established. According to the...
 he was instrumental in obtaining...
 large sum of money for the...
 finally, he played an important role in...
 bringing about a meeting between his...
 and the German for the purpose of organizing an...
 outbreak, organizational... type.

The formation of the German...
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 to keep pace with the growing... it was necessary...
 to gather into... along the...
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 them. The discovery of gold... many people...
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 about 1850 when a... named... journeyed to...
 California and... a...
 The... not only... the...
 down out... among the... The work...
 between 1857 and 1858...
 for there were... among the...

55. 1811, p. 74.
 57. 1814, p. 90.
 58. 1816, p. 110.
 59. 1818, p. 124.

Almost from the beginning of the Saxon immigration, the Missouri Synod had set up educational institutions to train its pastors. The seminary established by Loehe at Altenburg, Missouri in 1839 and the seminary at Ft. Wayne established in 1846 passed into the hands of the Missouri Synod in 1849. The seminary at St. Louis, known today as Concordia Theological Seminary, was begun in 1849 and held its first classes in 1850.⁴⁰ By developing the program of the seminaries which it controlled the Missouri Synod thus provided a native ministry which could accede to the demands made upon the Church. "By 1872 the theoretical seminary at St. Louis had graduated 130 candidates for the ministry, while the practical seminary at Fort Wayne-St. Louis had prepared 298 men as missionaries and pastors."⁴¹

There is one disturbing factor in the development of Lutheran pastoral care that needs to be mentioned with reference to the Missouri Synod and its relationship to the other Lutheran bodies in America. The strict adherence to so-called "confessional Lutheranism" has been emphasized to such an extent that it has hampered full cooperation among Lutheran churches. This theological divisiveness has prevented standardized theological education and, therefore, has militated against providing the best in pastoral care. It is true that during the nineteenth century the differences

40. Ibid., p. 118 - 120.

41. Ibid., p. 127.

Almost from the beginning of the second immigration, the Missouri Synod has set up educational institutions to train its pastors. The seminary established by Louis at Alton, Missouri in 1838 and the University at St. Louis, reorganized in 1846 passed into the hands of the Missouri Synod in 1855. The university at St. Louis, known today as Concordia Theological Seminary, was begun in 1845 and had its first classes in 1852. By developing the program of the seminary which it controlled the Missouri Synod has provided a native ministry which could answer to the demands made upon the church. "By 1874 the theological seminary at St. Louis had graduated 150 candidates for the ministry, while the practical seminary at Fort Wayne-St. Louis had graduated 100 as missionaries and pastors."

There is one disturbing factor in the development of Lutheran pastoral care that needs to be mentioned with reference to the Missouri Synod and its relationship to the other Lutheran bodies in America. The strict adherence to so-called "confessional liberalism" has often emphasized to such an extent that it has hindered full cooperation among Lutheran churches. This theological divisiveness has prevented standardized theological education and, therefore, has hindered unified training for past in pastoral care. It is true that during the nineteenth century and thereafter

were more pronounced; there was more suspicion and distrust than there is at the present time. The controversy over S. S. Schmucker's "Definite Platform" brought about sharp cleavages within Lutheranism in America.⁴² The other Lutheran churches in America (Swedes, Norwegians, Danes, Finns, and the German elements in other synods) could have united earlier, but this doctrinal fight and the language question, mentioned in foregoing sections, proved a decided handicap in consolidating efforts which could result in a united program to provide more adequate pastoral care to Lutherans scattered all over America.

2. THE EFFECT OF THE CIVIL WAR

a. Preceding the Civil War

The period in American history from 1830 to 1870 was characterized by sectional rivalries which were an intense struggle for pre-eminence. Sectional differences were brought to a head seriously in the war between the states. The two opposing camps, in the North and in the South, were lined up in accordance with the strong anti-slavery and pro-slavery sentiments. But these sentiments grew into strong feelings and precipitated the great Civil War.

In the beginning of the conflict the Lutheran Church,

42. See Carl Mauelshagen, American Lutheranism Surrenders to the Forces of Conservatism, (Athens, Georgia: University of Georgia Publications, 1936), which is a Ph.D. thesis.

with some exceptions; there was some suspicion and distrust
case that is of the present time. The controversy over
J. S. Thompson's "Positive History" brought about sharp
divisions in the Unionist ranks. The other im-
ported divisions in the Union (Spain, Germany, Japan,
France, and the various divisions in other groups) could have
united earlier, but this doctrinal fight and the long
question, resulting in foreign divisions, proved a decided
hindrance in consolidating efforts which could result in a
united program to provide more adequate financial care to
the Unionist movement all over the world.

2. THE SPIRIT OF THE CIVIL WAR

a. Preceding the Civil War

The period in American history from 1820 to 1860 was
characterized by sectional rivalries which were an intense
struggle for pre-eminence. Sectional rivalries were
stronger than in any other period in the history of the United States.
The two opposing camps, in the North and in the South, were
lined up in accordance with the strong anti-slavery and
pro-slavery sentiments. But these sentiments were not
strong feelings and precipitated the Great Civil War.
In the beginning of the conflict the Southern Unionist

42. See Carl L. Bowers, American Unionism 1820-1860,
reprints to the Journal of Government, (1920), Georgia
University of Georgia Publications, 1920, which is a
P.O. 1920.

true to its mission to preach the Gospel, remained aloof from the struggle. When slavery was forced into the forefront as the focal issue, when it ceased to be a social, economic or political factor, the Lutheran Church found itself hopelessly divided just as the other denominations. It was inevitable that sides would be taken. Though in American Lutheranism the issue was not forced and it "was the last to divide of the great denominations which split over the Civil War issue, (it) was the first to consummate a reunion of its thus divided parts."⁴³

During this period within the Lutheran Church there was a notable tendency to emphasize ecclesiastical interests rather than social issues. This can be noted particularly in the fact that the Lutheran Church did not split until 1862. It was at this time that the southern portion of the Church separated from the old General Synod⁴⁴ in its national affiliation. Prior to the conflict the Lutheran Church in general did not mix into politics; there

43. Charles Heathcote, The Lutheran Church and the Civil War, (London: Fleming H. Revell Company, 1919), p. 10. Unless otherwise indicated this section is based on this reference which is one of the few works written on the subject. There are some magazines, such as the Observer (1861-1866) and the Missionary (1861-1866) which were in publication at the time of the Civil War, but they are unobtainable at this writing.

44. See Wentz, op. cit., p. 216. In 1860 the General Synod included two-thirds of the entire Lutheran Church in America. The General Synod was a general organization emphasizing cooperation rather than doctrine.

True to its title, the *Journal*, remained aloof from the struggle. From 1845 to 1850 the *Journal* took an editorial line, when it seemed to be a social, economic or political factor, the *Journal* took itself hopelessly against just as the other denomination. It was inevitable that there would be a split. Though in fact the *Journal* was not so good, and it was the last to divide of the great denominations with this over the Civil War issue, (1861) was the first to contribute a portion of its time divided party.⁴³

During this period within the Lutheran Church there was a notable tendency to emphasize ecclesiastical rather than social issues. This can be noted clearly in the fact that the Lutheran Church did not split until 1861. It was at this time that the southern portion of the Church separated from the old General Synod in its national affiliation. Prior to the conflict the Lutheran Church in general did not take any position; rather

43. Charles Beardslee, *The Lutheran Church and the Civil War*, (Chicago: Fleming H. Revell Company, 1919), p. 10. Unless otherwise indicated this section is based on this volume which is one of the two volumes written on the subject. There are some omissions, such as the *Quarterly* (1861-1862) and the *Journal* (1861-1862) which were in publication at the time of the Civil War, but they were not published at this writing.

44. See *Journal*, op. cit., p. 115. In 1863 the General Synod included two-thirds of the entire Lutheran Church in America. The General Synod was a general organization to promote cooperation rather than doctrine.

was a tendency to remain outside of national issues. The Lutheran Church was more absorbed in matters dealing with church polity and doctrinal disputes. The Church in general wanted no part in the issues and it was frankly hoped that there would be a time when the agitation would cease.⁴⁵

The Church in the North began an anti-slavery campaign and the Church in the South was inclined to support slavery. The South gave way to the "slave holding financial aristocracy."⁴⁶ The anti-slavery agitation in the North began as early as 1838. The Franckean Synod, an independent Lutheran group in New York State, was the first to advocate this legislation and its statement of belief spread throughout the East and the Mid-west.⁴⁷ The slavery question became the leading topic of debate although the Church tried to confine its attention to church matters.

An editorial in the Lutheran Observer for December 1860 gives a graphic picture of the state of the Church:

What the effect of this agitation will be upon the Lutheran Church, South, we cannot yet positively know. The state of South Carolina has seceded from the union, and we fear that, if not immediately, it will before long produce a division in our church.⁴⁸

45. See Albert Barnes, The Church and Slavery, (Philadelphia: Parry and McMillin, 1857), p. 166 - 168.

46. Heathcote, op. cit., p. 47.

47. Ibid., p. 54 - 55.

48. Ibid., p. 65.

was a tendency to transfer a portion of national affairs. The
 Lutheran Church was more concerned in matters dealing with
 foreign policy and occasional disputes. The Church in general
 of wanted to have in the hands of its own people.
 that there would be a time when the situation would change.
 The Church in the North began to call itself a
 body and the Church in the South was inclined to support
 slavery. The South gave up to the "white" religious ideas
 of slavery. The anti-slavery agitation in the
 North began in 1831. The American people, as in
 dependent Lutheran Church in New York State, was the first
 to make a bold declaration and its ministers of belief
 against throughout the East and the Midwest. The first
 its position became the leading topic of debate at synods
 the Church tried to confine its attention to church and
 state.

As indicated in the German Quarterly for December
 1880 gives a graphic picture of the state of the Church:

That the effect of this agitation will be
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45. See Albert Barnes, The Church and Slavery
 (Philadelphia: Carey and Kistler, 1851), p. 135 - 138.
 46. German Quarterly, p. 511, p. 47.
 47. Ibid., p. 44 - 45.
 48. Ibid., p. 45.

Subsequent issues show the intensified effort to keep the Church intact but the slavery issue went beyond the limits of synodical affiliation. Pastors and press attempted to forestall the inevitable but with the fall of Fort Sumter and the appeal of President Lincoln for volunteers to defend the nation all feelings were crystalized beyond solution. The rift was complete by the middle of June 1861.⁴⁹

b. During the Civil War

Lutherans on both sides of the conflict rallied behind their respective causes. Entire regiments of Lutherans from Pennsylvania joined the fray; the Lutherans in Virginia and Georgia led the movement for secession.⁵⁰ When the General Synod met in 1862 in Lancaster, Pennsylvania, the division had been so complete that there was no attempt to legislate the matter. Resolutions were passed by Northern members of various synods to support the government and defend their civil liberties.⁵¹

In order to bring the best possible pastoral care to the soldiers in battle the Lutherans cooperated with other denominations in sending supplies both to the camps and to the field. The over-all organization was called the United States Christian Commission.⁵² This agency united all

49. Ibid., p. 70.

50. Ibid., p. 71.

51. Ibid., p. 72.

52. Ibid., p. 83.

disparaging remarks which the international effort to keep the
 Union together and the slavery issue were beyond the limits
 of hypothetical affiliation. A similar case was presented to
 the President the immediate day with the help of Fort Sumter
 and the support of President Lincoln for a statement to be
 read at the Union All Nations Convention on the subject of
 the war. The rift was completed by the middle of June 1861.

2. During the Civil War

Partisans on both sides of the conflict rallied be-
 hind their respective causes. In the treatment of both
 one from Pennsylvania joined the 1st; the partisans in
 Virginia and Georgia led the movement for secession.
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 the division had been so complete that there was
 no attempt to organize the militia. Resolutions were
 passed by both sides members of various groups to support
 the Government and defend their civil liberties.

In order to bring the war to a speedy conclusion and
 the soldiers in battle and in the cooperation with other
 organizations in sending supplies to the camps and to
 the front. The over-all organization was called the United
 States National Convention. This agency united all

41.	1815.	p. 71.
42.	1815.	p. 71.
43.	1815.	p. 71.
44.	1815.	p. 71.
45.	1815.	p. 71.

cooperating groups under one head and coordinated the activities, such as dispensing the medicine and supplies and disbursing the money which was generously given.

Men were called upon to assist in this combined effort. Women did much of the nursing. There were regular visits made to hospitals, to camp areas, and to battlefields. The purpose of the citizenry thus employed was to deliver supplies, circulate good literature, assist chaplains in their spiritual ministries, and accomplish many other countless duties. During the war years the Commission received over two million dollars for this work; most of this money came from the churches.⁵³ In 1864 the General Synod at its convention commended highly the work of the Commission and it is so recorded in its minutes for that year. "Every battlefield and hospital bears testimony to the timely relief administered to the bodies and souls of our suffering soldiers."⁵⁴ A resolution was introduced, approving the work of the Commission as "a safe and successful channel for the preaching of the Gospel to our soldiers."⁵⁵ Along with spiritual ministration, articles of food and clothing were gathered by the local congregations for the wounded and the sick.⁵⁶

53. Ibid., p. 84. See also Annals of the United States Christian Commission to which Heathcote referred in The Lutheran Church and the Civil War, p. 84.

54. Ibid., p. 85.

55. Loc. cit.

56. Loc. cit.

cooperating forces under one head and coordinated the activities, with the dispatching the medicine and supplies and demonstrating the way which was previously given. And with called upon to assist in this combined effort. Some of the work of the hospital. There were regular visits made to hospitals, to camp areas, and to people. The purpose of the military was to deliver supplies, to obtain good information, and to deliver help in their physical condition, and to deliver help in other conditions. Having the way the Commission received over two million dollars for this work; and of this money came from the Congress. To keep the money beyond of the Commission's command right and work of the Commission and it is so recorded in its minutes for that year. "Money delivered and hospital work testimony to for funds which administered to the nation and people of our soldiers." A resolution was introduced, approving the work of the Commission as it has been successful. Along with physical ministrations, supplies of food and clothing were gathered by the local congregations for the wounded and the ill.

25. Ibid., p. 24. New York House of Representatives
House Committee on Education and Labor, reported in
the House on May 10, 1917, p. 24.
26. Ibid., p. 25.
27. Ibid., p. 26.
28. Ibid., p. 27.
29. Ibid., p. 28.

In general the citizenry in the North felt the disastrous effects of the war, especially when the tide of battle was near. Pennsylvania probably suffered more than any other state in this respect. Much was lost in the way of property and livestock. It was estimated that Lutherans' loss in the city of Chambersburg alone was \$250,000.⁵⁷

The Lutheran Church in the South after 1861 supported the cause of the Confederacy. The minutes of the South Carolina Synod show that the group meeting in 1862 passed certain resolutions recognizing the right of the States in the South to secede and dissolved all connection with the Northern General Synod.⁵⁸ The Lutherans in the South supported the institution of slavery on the grounds that it was Scriptural, that is, that it was allowed in the Scripture.⁵⁹ No effort was made to bring about amicable relations among Lutherans in the North and those in the South during the hostilities. The South suffered as the North in areas where the battles were fought. Churches which were not destroyed became hospitals. Large losses were sustained in the army but the South remained obdurate and the hostilities continued until final capitulation. The Southern Lutherans were firm in their convictions as in their faith, but when the

57. Ibid., p. 88.

58. Ibid., p. 92.

59. Ibid., p. 97 - 98.

hostilities were ended they were ready to piece together the fragments of the broken relationship.⁶⁰

c. Following the Civil War

There was a pronounced feeling after the war that every effort should be made to reunite the Lutheran Church. The intense loyalties could no longer be sustained. Sectional differences were largely remedied and the need for a southern Lutheran Church had been removed. Not all the men who espoused the case of the South during the emergency were adamant and confessional loyalties could not be severed indefinitely. The Southern Lutherans had had a share in the formation of a Lutheran Church in America and, although overtures for reunion from the North received a cool reception at first, the South could not remain in isolation. Some felt that there was need for a permanent Lutheran Synod in the South. The problems in the South were different and could be handled best by a permanent Southern Lutheran Church.⁶¹ The Southern Lutheran Church also felt that there was too definite a statement regarding secession at the Lancaster Convention in 1862;⁶² for this reason reunion seemed impracticable. It was not until 1876 that the Lutheran Church in the North and in the South (that is, the

60. Ibid., p. 109.

61. Ibid., p. 129.

62. Ibid., p. 130.

General Synod, the General Council, and the United Synod of the South) made efforts toward restoring their relationships.⁶³ Organic unity was achieved in 1918 with the formation of the United Lutheran Church in America.⁶⁴

While this section shows the effect of the Civil War on the Church, we know that the development of Lutheran pastoral care received a sharp curtailment due to the friction of the war. This does not mean that there was no pastoral care because, as the writer will show in the next section concerning Pastor W. A. Passavant, every effort was made to minister both to the soldier and citizen in this trying period. A further limitation was imposed on the writer due to the admitted lack of sources on this period concerning the Lutheran Church in America.

3. THE PASTORAL MINISTRY OF W. A. PASSAVANT

a. The parish

In the previous sections the writer has described in a general way the effect of the westward movement and the Civil War on pastoral care. To be more specific and to illustrate the type of pastoral care which may be regarded as representative, and in many respects typical, of the nineteenth century William A. Passavant was chosen to show the

63. Ibid., p. 141.

64. Wentz, op. cit., p. 372 - 400.

General Henry, the General Council, and the United States of America (the South) made efforts toward restoring their relationship. The organic unity was achieved in 1915 with the formation of the United Lutheran Church in America.

While this section shows the effect of the Civil War on the Church, we have seen the development of Lutheran social care services, a whole development due to the efforts of the war. This does not mean that there was no development of the war. The writer will show in the next section concerning Pastor W. A. Henningsen, what efforts were made to minister both to the soldier and citizen in this trying period. A further limitation was imposed on the writer due to the limited lack of sources on this period concerning the Lutheran Church in America.

3. THE NATIONAL MINISTRY OF W. A. HENNINGSEN

a. The Pastor

In the previous section the writer has described in general way the effect of the war on the movement and the Civil War on pastoral care. To be more specific and to illustrate the type of pastoral care which was organized as representative, and in ways representative of the movement country minister W. A. Henningsen was chosen to serve the

development of Lutheran pastoral care in America. His life covers seventy-five years of this period.

Passavant was born October 9, 1821 in Zelienople, Pennsylvania and received his training in American schools-- at Jefferson College, and Gettysburg Seminary under S. S. Schmucker, the first professor there. Passavant was one of the first products of the American Lutheran Seminary tradition.⁶⁵

His first pastoral charge was in Baltimore in 1842. His pastoral care included work among the sick, the poor, and the Negroes, in particular.⁶⁶ In a journal entry for January 20, 1843 Passavant's own record of his pastoral visit indicates that he made home visits and that he counseled and prayed according to Divine direction.⁶⁷ Another entry gives an account of a pastoral visit, showing the type of counseling he did. He was very firm in his efforts to persuade his parishioner to forgive a sister who had asked for pardon many times. He spent an hour with little success; his efforts were admittedly in vain.⁶⁸

An interesting note on his ministry is found for the year 1851. Passavant explained his pastoral ministry to

65. Gerberding, op. cit. The writer acknowledges his indebtedness to Gerberding for gathering all available information concerning W. A. Passavant, including the unfinished biography left incomplete at the death of Passavant's son.

66. Ibid., p. 89.

67. Ibid., p. 90.

68. Ibid., p. 91.

development of American pastoral care in America. His first
pastoral ministry--the years of his service.

Pennington was born October 7, 1861 in Baltimore.

Pennington was educated and received his training in American schools--

at Lafayette College, and subsequently graduated from the

Seminaries, the first Protestant pastor. Pennington was one of

the first pastors of the American Lutheran community in

1884.

His first pastoral charge was in Baltimore in 1884.

His pastoral care included work among the poor, the poor,

and the negroes, in particular.⁵⁵ In a journal entry for

January 30, 1885 Pennington has noted of his pastoral vis-

it indicated that he was even kinder and that he was

and stayed according to Divine direction.⁵⁶ Another entry

gives an account of a pastoral visit, showing the type of

conducting he did. He was very true in his efforts to per-

suade his congregation to forgive a sinner who had asked for

God's mercy. He spent no doubt with little success;

his efforts were obviously in vain.⁵⁸

An interesting note on his ministry is found for the

year 1891. Pennington explained his pastoral ministry to

55. "Baltimore, Md. Oct. 11. The first acknowledgment
the responsibility for gathering all available
information concerning W. A. Pennington, including the in-
formation already left incomplete at the death of Pen-
nington and.

56. Ibid., p. 98.
57. Ibid., p. 99.
58. Ibid., p. 31.

his mother to whom he wrote often. Much of his forenoon was spent in his study. His afternoon was divided into a trip to the post office for mail and an hour or two in an office nearby to receive persons desiring his counsel. The balance of the afternoon was spent in making sick calls and calls upon the indifferent.⁶⁹ This may be considered a typical day in the life of Pastor Passavant.

In a letter to a young minister friend Passavant described his personal preparation for his pastoral tasks. His daily study of the Scripture in the morning and in the evening, with prayer for those to be visited as well as catechumens, members, and non-members, indicates his devotion to his Lord and his people. Passavant also made a list of names and addresses to facilitate pastoral calling; he prayed daily for several on his list and always preceded each visit with a prayer of preparation.⁷⁰

Passavant was restless in his parish at Baltimore and, at an early age, longed for the adventure of doing work on the frontier in the West. When he gave up the work in his Baltimore parish it may have been in his mind to accept the call of the First English Lutheran Church in Pittsburgh.⁷¹ This church had been organized by John

69. Ibid., p. 251.

70. Ibid., p. 94.

71. Ibid., p. 112.

His mother to whom he wrote often. When on his return
 was spent in his work. His afternoon was divided into
 into to the past which for him had no more to do in
 office history he received various letters from his
 the balance of the afternoon was spent in writing with daily
 and calls upon the institution. This may be considered
 a typical day in the life of a young man.
 In a letter to a young minister from his father he
 advised him personal preparation for his pastoral work.
 The daily study of the scriptures in the morning and in the
 evening. With prayer for those to be visited as well as
 themselves, and for the world, and for the church.
 tion to his Lord and his people. He also made a
 list of names and addresses to facilitate personal calling.
 He prayed daily for himself in his list and again for
 at each visit with a prayer of preparation.
 He was also called to his home at his home
 and, at an early hour, looked for the students of his
 work at the front in the hall. When he gave up the
 work in his personal calling it was done in his work
 to accept the call of the First Baptist Church in
 Birmingham. This church had been organized by him

68. Total... 1. 251.
 70. Total... 2. 24.
 71. Total... 3. 125.

Christian Frederick Heyer⁷² just seven years before Passavant accepted the call.

When Passavant began his pastoral ministry in Pittsburgh by getting acquainted and making pastoral visits among all of his new parishioners; none were neglected. Visitation engaged most of his time during the first summer.

He left behind him some word or truth of God, the impression that a man of God had been in the house. Where convenient, he read the Word and offered prayer for the household.⁷³

Because of this diligence and prodigious effort in canvassing his parish area, he soon left a marked impression. He never needed to worry about hearers on Sunday morning. He preached to a crowded church.

b. Institutions

i. The diaconate

On a trip abroad in 1846 Passavant met Theodore Fliedner, who had founded the diaconate at Kaiserwerth in 1836. As a result of his contact with Fliedner, Passavant conceived the idea of establishing such an institution in the United States. He made provision for it by leaving a

72. Heyer was a man of outstanding ability in establishing home missions on the frontier. He traveled widely in his efforts to provide pastoral care for the scattered Lutherans. See E. Theodore Bachmann, They Called Him Father, (Philadelphia: The Muhlenberg Press, 1942), which is the life story of Heyer.

73. Ibid., p. 117.

Christian Frederick Meyer²⁵ had never been before.

He was called the call.

When Frederick began his pastoral ministry in 1811-

because of getting acquainted and having several visits

coming all of his new parishioners; none were neglected.

Visitation engaged most of his time during the first season.

He left behind him some word of truth of God,
the impression that a man of God had been in
the house. Where conversant, in truth, the word
and offered prayer for the household.²⁶

Because of this diligence and devotion which is common

and his pastoral work, he soon felt a natural inclination.

He never began to worry about himself on Sunday morning. He

preached to a crowded church.

II. THE DISCOVERY

1. The discovery

On a trip across the 18th century and the 19th

century, who had founded the church of the 18th century in

1800. As a result of his contact with the church, Frederick

concluded the time of his visitation in the 18th century in

the 18th century. He was present for it by leaving a

²⁵ Meyer was a man of outstanding ability in his
teaching and devotion to the church. He traveled
widely in his efforts to provide pastoral care for the
scattered population. See E. Frederick Meyer, They Called
him Father, (Philadelphia: The World Book Co., 1923),
which is the history of Meyer.
²⁶ Ibid., p. 117.

sum of money with Fliedner to provide passage for deaconesses to come to America for the purpose of establishing a branch of the diaconate here.⁷⁴

Pittsburgh was selected as the site for the infirmary where the deaconesses would serve. Passavant rented a house which could be used for the deaconess hospital and training center.⁷⁵ Fliedner and four deaconesses from Kaiserswerth were present at the formal opening ceremonies held July 14, 1849.⁷⁶ The infirmary was used in the care of the sick and the Mother-house, which was a training center, supplied deaconesses who were capable of working in hospitals, congregations and asylums. Through the training center this work spread to other areas. The establishing of the diaconate was only one of many enterprises, in which Passavant had a hand, to bring a more effective pastoral care to bear.

ii. The orphanages

Passavant gave considerable time to orphan work. He had seen the Jewish orphanage in London on his trip to Europe. The sight of this orphanage made an indelible impression upon him. He set to work at the first opportunity to establish such an institution in the United States. An

74. Ibid., p. 180.

75. Ibid., p. 183.

76. Ibid., p. 188.

and of money with which to provide passage for himself
 and to come to America for the purpose of establishing
 a branch of the diamond trade.⁷⁴

His plan was rejected as the life for the time
 was when the Government would have to provide for
 a man who could be used for the Government's purposes and
 remain quiet.⁷⁵ His plan and four diamonds were
 laid out with some present at the first opening ceremony
 held July 14, 1895.⁷⁶ The diamonds were used in the case
 of the side and the other diamonds, which was a training
 center, supplied diamonds and were capable of working
 in diamonds, combinations and systems. Through the train-
 ing center this work spread to other areas. The establish-
 ing of the diamonds was only one of many enterprises, in
 which Patterson had a hand, to which a more effective pro-
 total cost of about.

11. The orphanage

Patterson first considered the idea to orphan work. He
 had seen the first orphanage in London on his trip to Eu-
 rope. The sight of this orphanage was an inspiration to
 him. He set to work at the first opportunity
 to establish such an institution in the United States. As

74. 1895, 2. 189.
 75. 1895, 2. 189.
 76. 1895, 2. 189.

orphanage was founded in 1852 at Pittsburgh.⁷⁷

In the spring of 1854, two years after the first orphans were admitted, the Home in the city was already crowded, and new applications were constantly received. It was therefore determined to make a commencement at the Farm School without delay.⁷⁸

Provision was made for a farm school at Zelienople and the older children were housed there. Later an orphanage was established at Germantown, Pennsylvania.

All these operations and projects were undertaken in addition to Passavant's work at First Lutheran Church in Pittsburgh. Passavant undoubtedly made many personal sacrifices in his unselfish devotion to the pastoral ministry.

iii. The penitentiary

Not only was Passavant influential in the work of the diaconate and the orphanages but also he was keenly aware of the necessity of providing pastoral care among the women prisoners in the penitentiary at Allegheny City in 1853. He evidently visited them whenever he could. In the June issue of the Missionary for 1853, Passavant reported his visits to the penitentiary were always well received by the inmates.⁷⁹ Thus we conclude that Passavant ministered to all types of people.

77. Ibid., p. 224.

78. Ibid., p. 226.

79. Ibid., p. 260.

significance was founded in 1922 at Pittsburgh. 77

In the spring of 1924, two years after the first attempt was made, the Board in the city was already organized, and now another group was organized in 1925. It was this group that decided to make a contribution of the first hundred dollars.

Provision was made for a first school in Baltimore and the other children were found there. Later an orphanage was established at Baltimore, Maryland.

All these organizations and projects were maintained in addition to the Board's work at First Lutheran Church in Pittsburgh. The Board's financial work was handled and affairs in the American Republic to the National Ministry.

III. The Ministry

Not only was the Board's influence in the work of the churches and the organization but also in the work of the community of providing pastoral care among the women prisoners in the penitentiary at Allegheny City in 1924. He eventually visited them whenever he could. In the June issue of the Minister for 1925, the Board reported the state of the penitentiary work which was received by the inmates. 78 There are officials and Board members in all types of people.

77. Ibid., p. 284.
78. Ibid., p. 282.
79. Ibid., p. 280.

iv. The hospitals

A significant development in the care of souls was the founding of two hospitals beyond Pittsburgh by Dr. Passavant, one at Milwaukee and the other at Chicago. In the Missionary for December 10, 1863, Passavant wrote about the need of a Protestant hospital in Milwaukee.⁸⁰ A suitable house was purchased in a section which is now the heart of Milwaukee and the small hospital began its operation on August 3, 1863.⁸¹ The work of the new institution was taken over by the deaconesses. One of those unselfish and untiring servants was Sister Barbara Kaag who worked to relieve the sick and suffering for over twenty-two years.⁸²

The Chicago Passavant Hospital began operations on July 28, 1866. Like the Milwaukee hospital, which had been destroyed by fire and rebuilt, the Chicago hospital was destroyed in the great Chicago fire in 1871. The Chicago fire destroyed many Lutheran churches in the city also and the condition seemed utterly hopeless. Dr. Passavant was unable to secure enough funds for the rebuilding of the Passavant Hospital in Chicago until fourteen years later. During that period appeals for support from the eastern churches were made.

From one of the deaconesses who observed Passavant

80. Ibid., p. 389.

81. Ibid., p. 393.

82. Ibid., p. 395.

iv. The Hospital

A significant development in the care of leprosy was

the founding of the Hospital for Leprosy in 1882 at Dr.

Peabody, and at Milwaukee and the other of Chicago. In

the Hospital for Leprosy in 1882, Peabody was about

the head of a Protestant hospital in Milwaukee. ⁵⁰ A brief

and some was concerned in a hospital which in the heart

of Milwaukee and the great hospital began the operation of

August 2, 1882. ⁵¹ The work of the new institution was taken

over by the Government. One of some untrained and anti-

ing service was later found to be who worked to relieve

the skin and suffering for over twenty-two years. ⁵²

The Chicago Hospital began operation on

July 28, 1882. Like the Milwaukee hospital, which had even

destroyed by fire and rebuilt, the Chicago hospital was de-

stroyed in the Great Chicago fire in 1887. The Chicago

the destroyed many houses, changed in the city and

the addition of many houses, changed in the city and

able to secure enough money for the building of the

Peabody hospital in Chicago until 1882, when it was

built and during the years 1882-1883 the hospital

building was made.

From the of the Government and the Peabody

making his rounds in the Milwaukee hospital, we learn that he took a sympathetic interest in all of the patients. In some instances he treated them with as much concern as if they had been members of his own family. He was always kind and faithful in his ministry to the sick.⁸³

v. Schools of higher education

Passavant was a promoter of higher education for Lutherans. An interested and consecrated layman, Louis Thiel, donated \$5,505 which Passavant could use for some benevolent purposes. Passavant put the money to use immediately in the purchase of a set of buildings. He founded Thiel College⁸⁴ in honor of the donor. In the Chicago area Passavant was instrumental in establishing a theological seminary.⁸⁵

vi. Other projects

Passavant must have been a man with untiring energy. Scarcely did he finish one piece of work before another was begun. He was active in founding a colony for epileptics at Jacksonville, Illinois.⁸⁶ Concurrently with his labors in the West, Passavant secured the services of Pastors

83. Ibid., p. 411.

84. Thiel College, Greenville, Pennsylvania was founded in 1866.

85. Ibid., p. 560. The seminary today is called Chicago Lutheran Seminary at Maywood, Illinois.

86. Ibid., p. 483.

within his town in the Milwaukee hospital, he found that he took a sympathetic interest in all of his patients. In some instances he treated them with no such success as if they had been members of his own family. He was always kind and helpful in his ministry to the sick.⁸³

V. Schools of higher education

Parsons was a promoter of higher education for the country. An interested and conscientious person, he had, however, \$5,000 which Parsons could use for some university purposes. Parsons had the money to use in-
 directly in the purchase of a set of buildings. The town-
 of Third College⁸⁴ is named in honor of the donor. In the library
 of Parsons was a collection of books relating to theologi-
 cal matters.⁸⁵

VI. Other projects

Parsons must have been a man with untiring energy. He was active in founding a colony for epileptics at Greendale, Illinois.⁸⁶ Connected with his labors for the blind, Parsons worked in the service of deaf-

83. Ibid., p. 411.
 84. Third College, Greendale, Wisconsin was founded in 1901.
 85. Ibid., p. 480. The library room is called Greendale Lutheran Seminary at Maywood, Illinois.
 86. Ibid., p. 482.

Neumann and Berkemeier for the new Emigrant House in New York, where they assisted newcomers in finding places to live and work. Passavant wanted a home where "these dazed children of another world and another tongue might be gathered and there counseled as to their material and spiritual welfare."⁸⁷

Passavant also had an interest in the Scandinavian Lutherans who made their way into the vast new frontier along the Great Lakes in Wisconsin, Illinois and Minnesota.⁸⁸ In 1853 a Swedish congregation was organized in Chicago by the Rev. Erland Carlson. Passavant encouraged this venture of the Swedes and actively supported them. He also worked among the Norwegian Lutherans who came to the Mid-west about 1856. Passavant became the spiritual adviser to these two groups and served in that capacity from 1870 until 1875.

Dr. Passavant was again influential in establishing homes and churches and in securing pastors for the territory of the Northwest.⁸⁹ Pastors on the frontier were scarce in this period as in the preceding colonial period. There were more immigrants arriving but the number of pastors did not increase correspondingly. In his efforts to begin Lutheranism in the Northwest, Passavant had made as many as

87. Ibid., p. 497.

88. Ibid., p. 204.

89. See George H. Trabert, English Lutheranism in the Northwest, (Philadelphia: General Council Publication House, 1914).

eighty-nine trips from Pittsburgh to Milwaukee and Minnesota. He was greatly interested in the establishment of an English-speaking Lutheran Church in order to provide for pastoral care in the English language.

c. The Civil War

Passavant's congregation at Pittsburgh was divided into two factions. Some were displeased because he spent so much of his time in establishing institutions of mercy. Because of the extra duties concerning the institutions he had established and the churches organized under his direction, Passavant felt impelled to resign his post as pastor at Pittsburgh in 1858, eleven years after beginning his labors there.

Passavant was soon caught up in the restlessness of the period preceding the Civil War. "The voice of the press and the pulpit was full of fears and forebodings."⁹⁰ The turbulent times were reflected in Passavant's editorials which appeared in the Missionary, another of the projects which he established during his parish ministry and to which he himself contributed regularly. In the issue for December 12, 1860, Passavant wrote that the Christian patriot must not depend upon his own solutions of the issue before the nation.⁹¹ In the very next issue he wrote an

90. Ibid., p. 301.

91. Ibid., p. 302.

eighty-nine years from his birth to his death. He was a deeply religious man, and his life was a constant struggle for the betterment of his race. He was a man of great energy and determination, and his life was a constant struggle for the betterment of his race. He was a man of great energy and determination, and his life was a constant struggle for the betterment of his race.

3. The Civil War

Presbyterianism in the United States was divided into two main branches. One was the Northern branch, and the other was the Southern branch. The Northern branch was more liberal and more progressive, while the Southern branch was more conservative and more traditional. The Civil War was a time of great division and conflict, and it was a time when the two branches of the church were at their most divided. The war was a time of great division and conflict, and it was a time when the two branches of the church were at their most divided.

Presbyterianism was then divided up into the two main branches. The Northern branch was more liberal and more progressive, while the Southern branch was more conservative and more traditional. The Civil War was a time of great division and conflict, and it was a time when the two branches of the church were at their most divided. The war was a time of great division and conflict, and it was a time when the two branches of the church were at their most divided.

editorial, "The Time in Which We Live," in which he recognized that it was a period of national crisis. It was the issue of slavery that had to be decided.⁹²

He also wrote that the Church should make ready its institutions of mercy to "relieve the sufferings and mitigate the sorrows of war by all the appliances of mercy within reach."⁹³ He even offered to assist the army of the North by releasing his deaconesses for emergency service. This offer was accepted.⁹⁴

In its meeting in 1860 the Pennsylvania Synod sought to make adequate provision for the spiritual ministry to the soldiers. Passavant was called to be the Synod's chaplain to the men of the Northern army. He was asked to make all necessary arrangements for pastoral services to the soldiers in battle and to coordinate such efforts.⁹⁵ Passavant, though touched by this expression of confidence, declined the call but he did all that he could toward rendering effective service to the soldiers. This he did in connection with the hospitals and the deaconesses' services which he had offered previously. He also worked toward the release of non-combatants who were captured by the Confederate Armies. "During the whole long course of the war he was a loyal supporter of the Government, the warm friend

92. Ibid., p. 304.

93. Ibid., p. 307.

94. Ibid., p. 307 - 310.

95. Ibid., p. 311 - 312.

1940-1941. The year in which the first of the two-
 sided and it was a period of national crisis. It was the
 year of the first and to be original.

He also wrote that the Church should work to

There is no doubt that the above information is correct and that the same is being furnished to the proper authorities for their consideration.

to make emergency provision for the official ministry in the religious. President was called to be the Synod's Chaplain to the son of the Northern army. He was asked to make

all necessary arrangements for material support of the

During effective service to the soldiers. This he did in
defining the call but he did not that he could toward men-
savant, though touched by this expression of confidence.

which he has offered previously. He also worked toward the connection with the magazine and the development, service

There is no other information in the file as to the date of the last contact with the subject.

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[illegible]

and liberal helper of the soldiers, and the counsellor and assistant of Miss Dix and her noble army of nurses."⁹⁶ His advice was sought by officials in the Church and Government. Passavant did his duty where he felt he could do the most good. Had he courted government favor on his frequent trips to Washington he might have had a high post there. He declined all such offers because his first and foremost duty was to the Church.

This description of the pastoral ministry of W. A. Passavant concludes the writer's presentation of the development of Lutheran pastoral care during the nineteenth century. The development in the twentieth century is considered in Chapters V and VI. Chapter V reports the results of a questionnaire study on Lutheran pastoral care in parishes of today. Chapter VI, on the other hand, is included to show the Lutheran pastoral ministry of today as indicated by the existing literature.

96. Ibid., p. 323.

and liberal help of the soldiers, and the commander and
 assistance of him for and for noble work of course. His
 action was helped by officials in the Church and Government.
 Government did his duty where he felt he could do the most
 good. Had he wanted Government help on his private trip
 to Washington he might have had a hard time there. He de-
 clined all such offers because his first and foremost duty
 was to the Church.

This description of the pastoral ministry of V. A.
 Passavant concludes the writer's presentation of the devel-
 opment of American pastoral care during the nineteenth cen-
 tury. The development in the twentieth century is consid-
 ered in Chapters V and VI. Chapter V reports the results of
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 show the Lutheran pastoral ministry of today as indicated
 by the existing literature.

CHAPTER V

LUTHERAN PASTORAL CARE IN AMERICA TODAY

1. A SURVEY AMONG LUTHERAN PASTORS IN THE PRESENT ERA

a. Necessity for a questionnaire

In order to depict the Lutheran pastoral care of the present era in America, the writer prepared a three-page questionnaire, which was sent December 6, 1948 to a cross-section of Lutheran pastors. In contrast to the Colonial period and the beginnings of Lutheran pastoral care in America, the present era finds over 10,000 Lutheran pastors in America. It was decided, therefore, that a survey would be the most direct way to ascertain present trends among so many pastors.

b. Purpose of the questionnaire

The purpose of the questionnaire was to determine the Lutheran pastors' concept and methods of pastoral care as well as their appraisal of modern trends in pastoral care. This information would indicate the present stage of development in Lutheran pastoral care and would provide first-hand and up-to-date data to supplement the meager material in this field.

c. Formulation of the questionnaire

The questionnaire was divided into three sections:

I. Concepts of Pastoral Care (11 questions); II. Methods

INTERNATIONAL YEAR OF THE YOUTH

1. A special session of the General Assembly of the United Nations will be held in 1965.
2. The purpose of this session is to discuss the role of youth in the development of the world.

The General Assembly of the United Nations has decided to declare 1965 the International Year of the Youth. This decision was made at its twentieth session, held in New York from September 14 to December 17, 1964. The Assembly recognized that youth is a vital force in the development of the world and that the role of youth should be given special attention. It decided to hold a special session of the Assembly in 1965 to discuss the role of youth in the development of the world. The session will be held in New York from September 14 to December 17, 1965. The purpose of this session is to discuss the role of youth in the development of the world. The session will be held in New York from September 14 to December 17, 1965.

THE YOUTH OF THE WORLD

The purpose of the International Year of the Youth is to draw attention to the role of youth in the development of the world. Youth is a vital force in the development of the world and its role should be given special attention. The International Year of the Youth will be held in 1965. The purpose of this year is to discuss the role of youth in the development of the world. The session will be held in New York from September 14 to December 17, 1965.

THE YOUTH OF THE WORLD

- The International Year of the Youth will be held in 1965.
- The purpose of this year is to discuss the role of youth in the development of the world.

of Pastoral Care (17 questions); III. Appraisal of Modern Trends (9 questions). The thirty-seven questions varied in length and scope but they could be answered by simple check marks. Each question was worded carefully, pre-tested, and revised before the final draft of the questionnaire was completed. In order that the pastors would feel free to present accurate reports of their respective ministries the questionnaire did not require them to sign their names but requested other significant data such as age, training, church body, city, and total membership of parish served. Ample space was left for written comments.

Elite type was used to properly space the questions. The questionnaire was mimeographed on canary yellow paper to call attention to the printed pages which otherwise could have been lost easily on a busy pastor's desk. A short mimeographed letter of explanation and a self-addressed stamped envelope were enclosed with each questionnaire.

d. Distribution of the questionnaire

The questionnaire was sent to pastors in the eight bodies of the National Lutheran Council and in the Lutheran Church, Missouri Synod. The National Lutheran Council is composed of The United Lutheran Church in America, American Lutheran Church, The Evangelical Lutheran Church (Norwegian), Augustana Lutheran Church (Swedish), The Lutheran Free Church, United Evangelical Lutheran Church (Danish), The

Danish Lutheran, and The Finnish Evangelical Lutheran Church (Suomi Synod). Of the Lutheran pastors in these nine church bodies approximately one out of every twenty (494 pastors) received a copy of the questionnaire.

From the statistical reports found in the 1948 year books of the nine church bodies it was possible to make a selection of pastors according to the numerical strength and distribution of parishes in cities, towns, and rural areas. For the purpose of tabulation the writer defines a city as a population of 10,000 and above, a town as a population of 500 to 9,999, and a rural area as a population of under 500. To achieve a representative sample of the Lutheran Church in America pastors of all Lutheran areas in the nation were included. Questionnaires were sent to pastors in thirty-seven states and in Washington, D. C. In selecting the pastors of the United Lutheran Church in America (one of the churches in the National Lutheran Council) it seemed advisable to avoid those who had received a questionnaire on marriage counseling from Mr. Paul Orso during November of 1948.

e. Distribution of the respondents

In a survey by mail the number of respondents is admittedly unpredictable and, therefore, less accurate than the personal interview method used by public opinion pollsters. Though the questionnaire was sent to a cross-section of Lutheran pastors in America, the percentage of respondents

differs for each church body. The following table shows the number of pastors serving parishes in each of the nine church bodies,¹ the distribution of questionnaires, and the tabulation of respondents.

	<u>Pastors Serving Parishes</u>	<u>Number Ballots Sent</u>	<u>Number Answered</u>	<u>Per cent Answered</u>
TOTAL	9,866	494	213	43%
Mo. Synod	3,431	171	62	36%
U. Luth.	2,773	139	69	50%
Amer. Luth.	1,385	69	32	46%
Ev. Luth.	1,140	57	19	33%
Aug. Luth.	750	38	20	53%
Luth. Free	134	7	3	43%
U. Ev. Luth.	127	6	5	83%
Dan. Luth.	66	3	1	33%
Suomi Synod	60	3	2	67%

1. In order to facilitate tabulation in the charts the church bodies hereinafter will be abbreviated as follows: Lutheran Church, Missouri Synod, Mo. Synod; The United Lutheran Church in America, U. Luth.; American Lutheran Church, Amer. Luth.; The Evangelical Lutheran Church, Ev. Luth.; Augustana Lutheran Church, Aug. Luth.; The Lutheran Free Church, Luth. Free; United Evangelical Lutheran Church, U. Ev. Luth.; The Danish Lutheran, Dan. Luth.; The Finnish Evangelical Lutheran Church, Suomi Synod.

The following table shows the distribution of respondents according to city, town, and rural parishes.

	<u>City Pastors</u>	<u>Town Pastors</u>	<u>Rural Pastors</u>	<u>TOTAL</u>
TOTAL	115	64	34	213
Mo. Synod	48	11	3	62
U. Luth.	33	23	13	69
Amer. Luth.	14	13	5	32
Ev. Luth.	6	8	5	19
Aug. Luth.	10	5	5	20
Luth. Free	0	1	2	3
U. Ev. Luth.	2	2	1	5
Dan. Luth.	0	1	0	1
Suomi Synod	2	0	0	2

The following table shows the distribution of respondents according to younger and older pastors.

	<u>Over 40 years</u>	<u>Under 40 years</u>	<u>Age not given</u>	<u>TOTAL</u>
TOTAL	129	83	1	213
Mo. Synod	34	27	1	62
U. Luth.	36	33	0	69
Amer. Luth.	24	8	0	32
Ev. Luth.	12	7	0	19
Aug. Luth.	15	5	0	20
Luth. Free	3	0	0	3
U. Ev. Luth.	3	2	0	5
Dan. Luth.	1	0	0	1
Suomi Synod	1	1	0	2

2. ANALYSIS OF SURVEY RETURNS

a. Concepts of Lutheran pastoral care

The purpose of including the first section, "I. Concepts of Lutheran Pastoral Care," in the questionnaire was to determine the theoretical framework within which the pastors conceive their office. The questions were phrased in such a way as to find out how vague or specific these concepts are in the minds of Lutheran pastors. No effort was made to include trick questions but certain questions were included to act as guards against hasty generalization.

By answering the eleven questions in the first section the respondents clearly indicated that Lutheran pastors think in the traditional pattern that pastoral care is the care or cure of souls, primarily a ministry to individuals, though not necessarily concerned with the religious aspects of the parishioners' problems. In contrast, most respondents consider preaching more significant than counseling, which is one of the most important aspects of pastoral care. Traditionally Lutheran clergymen are called pastors but the present emphasis indicates that they consider pastoral care secondary to preaching.

The writer will analyze the results of each question in consecutive order as they appeared on the questionnaire. A table, showing the response according to the nine church bodies, will follow the analysis of each question.

1. How do you think the Lutheran concept of pastoral care is best described?

Over half of the 213 respondents, given four choices, checked "Care or cure of souls" to answer this question. This is indicative of the traditional Lutheran concept of "Seelsorge."

One out of six chose "Growth in grace and knowledge" as their answer. The same ratio made multiple choices, although the question clearly called for one answer. These multiple choices indicated either that the ideas were complementary, that the respondents were confused by the phraseology, or that they were reluctant to be definite. Several checked all four of the given choices.

	<u>Helping people in trouble</u>	<u>Growth in grace and knowledge</u>	<u>Care or cure of souls</u>	<u>Spiritual direction</u>	<u>Combinations of answers</u>	<u>TOTAL</u>
TOTAL	9	34	109	27	34	213
Mo. Synod	2	5	41	5	9	62
U. Luth.	3	17	27	9	13	69
Amer. Luth.	2	4	18	2	6	32
Ev. Luth.	0	3	10	5	1	19
Aug. Luth.	2	2	9	5	2	20
Luth. Free	0	1	1	0	1	3
U. Ev. Luth.	0	1	2	1	1	5
Dan. Luth.	0	0	0	0	1	1
Suomi Synod	0	1	1	0	0	2

2. Does Lutheran pastoral care in America today depart from Luther's emphasis in pastoral care?

Forty per cent of the respondents think that the Lutheran pastor does not depart from Luther's emphasis in pastoral care. It is significant that the majority of the respondents were either positive or uncertain that Lutheran pastoral care today does depart from Luther's emphasis in pastoral care. Of those pastors who were uncertain about this question, some may have been confused as to Luther's concept of pastoral care or hesitant to commit themselves. Several pastors in their marginal comments suggested that Lutheran pastoral care today has gone beyond Luther's emphasis in order to meet the needs of a more complex world.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>opinion</u>	<u>TOTAL</u>
TOTAL	47	87	76	3	213
Mo. Synod	13	25	22	2	62
U. Luth.	14	30	24	1	69
Amer. Luth.	13	11	8	0	32
Ev. Luth.	3	9	7	0	19
Aug. Luth.	3	9	8	0	20
Luth. Free	1	2	0	0	3
U. Ev. Luth.	0	1	4	0	5
Dan. Luth.	0	0	1	0	1
Suomi Synod	0	0	2	0	2

1. The first of these is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

2. The second is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

3. The third is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

4. The fourth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

5. The fifth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

6. The sixth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

7. The seventh is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

8. The eighth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

9. The ninth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

10. The tenth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

11. The eleventh is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

12. The twelfth is the fact that the number of cases of disease is not proportional to the number of persons exposed to the disease.

Year	Number of cases	Number of persons exposed	Ratio
1871	10	100	0.10
1872	15	150	0.10
1873	20	200	0.10
1874	25	250	0.10
1875	30	300	0.10
1876	35	350	0.10
1877	40	400	0.10
1878	45	450	0.10
1879	50	500	0.10
1880	55	550	0.10
1881	60	600	0.10
1882	65	650	0.10
1883	70	700	0.10
1884	75	750	0.10
1885	80	800	0.10
1886	85	850	0.10
1887	90	900	0.10
1888	95	950	0.10
1889	100	1000	0.10
1890	105	1050	0.10
1891	110	1100	0.10
1892	115	1150	0.10
1893	120	1200	0.10
1894	125	1250	0.10
1895	130	1300	0.10
1896	135	1350	0.10
1897	140	1400	0.10
1898	145	1450	0.10
1899	150	1500	0.10
1900	155	1550	0.10

3. Do Lutheran pastors consider the Lutheran concept of pastoral care unique?

The majority of the respondents think that Lutheran pastors consider the Lutheran concept of pastoral care unique. Though not specifically stated, this opinion is evidently determined by a comparison with other denominations. These results would be of more value if the question had been phrased so that the respondents could have indicated in what way or ways the Lutheran concept of pastoral care is unique.

Nearly one-third of the respondents checked "No" as their answer to this question. This is a significant trend in the movement toward advancement beyond traditions and provincialism.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No opinion</u>	<u>TOTAL</u>
TOTAL	117	62	30	4	213
Mo. Synod	34	19	7	2	62
U. Luth.	42	20	6	1	69
Amer. Luth.	19	8	4	1	32
Ev. Luth.	10	6	3	0	19
Aug. Luth.	8	7	5	0	20
Luth. Free	2	1	0	0	3
U. Ev. Luth.	2	1	2	0	5
Dan. Luth.	0	0	1	0	1
Suomi Synod	0	0	2	0	2

4. Do you consider pastoral care:

- (a) Ministry to groups (societies, Sunday School, councils)
- (b) Ministry of liturgy, sermons, public confession
- (c) Ministry to individuals²

Sixty-one per cent consider pastoral care a ministry to individuals. Though none of the respondents consider pastoral care a ministry to groups alone, thirty-six per cent include "Ministry to groups (etc.)" along with one or both of the other suggested answers. Twenty-two per cent checked all three answers.

	<u>Ministry of lit- urgy, ser- mons, pub- lic con- fession</u>	<u>Ministry to indi- viduals</u>	<u>All an- swers</u>	<u>Combi- nations of an- swers</u>	<u>No an- swer</u>	<u>TOTAL</u>
TOTAL	4	131	47	29	2	213
Mo. Synod	2	43	7	9	1	62
U. Luth.	1	37	21	9	1	69
Amer. Luth.	1	20	5	6	0	32
Ev. Luth.	0	14	4	1	0	19
Aug. Luth.	0	7	10	3	0	20
Luth. Free	0	3	0	0	0	3
U. Ev. Luth.	0	4	0	1	0	5
Dan. Luth.	0	1	0	0	0	1
Suomi Synod	0	2	0	0	0	2

2. Because this question is not complete in itself, without the suggested answers, it is necessary to deviate slightly in the method of presenting this analysis.

The following table shows the results of the analysis of the samples collected during the expedition. The samples were collected from the following localities:

(a) Samples collected from the localities mentioned above.

The following table shows the results of the analysis of the samples collected during the expedition. The samples were collected from the following localities:

No.	Locality	Analysis		Results	
		Sample	Analysis	Results	Analysis
1	Local. 1	1	1	1	1
2	Local. 2	2	2	2	2
3	Local. 3	3	3	3	3
4	Local. 4	4	4	4	4
5	Local. 5	5	5	5	5
6	Local. 6	6	6	6	6
7	Local. 7	7	7	7	7
8	Local. 8	8	8	8	8
9	Local. 9	9	9	9	9
10	Local. 10	10	10	10	10
11	Local. 11	11	11	11	11
12	Local. 12	12	12	12	12
13	Local. 13	13	13	13	13
14	Local. 14	14	14	14	14
15	Local. 15	15	15	15	15
16	Local. 16	16	16	16	16
17	Local. 17	17	17	17	17
18	Local. 18	18	18	18	18
19	Local. 19	19	19	19	19
20	Local. 20	20	20	20	20

The following table shows the results of the analysis of the samples collected during the expedition. The samples were collected from the following localities:

5. Has your inner call to the ministry influenced your pastoral care?

Over four-fifths of the respondents feel their pastoral care influenced by their inner call to the ministry, which, according to Lutheran theologians, is the call to prepare for the ministry.³ Their devotion to Christ and their desire to serve are determining components of their pastoral care, though the degree of influence obviously varies with each pastor.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No opinion</u>	<u>TOTAL</u>
TOTAL	183	8	14	8	213
Mo. Synod	47	3	8	4	62
U. Luth.	60	3	4	2	69
Amer. Luth.	28	2	0	2	32
Ev. Luth.	19	0	0	0	19
Aug. Luth.	20	0	0	0	20
Luth. Free	3	0	0	0	3
U. Ev. Luth.	5	0	0	0	5
Dan. Luth.	0	0	1	0	1
Suomi Synod	1	0	1	0	2

3. G. H. Gerberding, The Lutheran Pastor, (Minneapolis: Augsburg Publishing House, 1902), p. 42 - 56.

6. Is your pastoral care influenced by any of these theological concepts?

- (a) Sin (c) Justification (e) Redemption
(b) Grace (d) Sanctification (f) Doctrine of last things

The pastoral care of a majority of the respondents is influenced by the theological concepts of sin, grace, justification, sanctification, and redemption. Only a little more than one-third of the respondents checked "Doctrine of last things." The results of this question corroborate the strong emphasis placed upon doctrinal theology in the Lutheran Church. In his research the writer has not discovered any publications devoted to the study of the relationship of Lutheran theology to Lutheran pastoral care.

	<u>Sin</u>	<u>Grace</u>	<u>Justifi-</u> <u>cation</u>	<u>Sancti-</u> <u>fication</u>	<u>Redemp-</u> <u>tion</u>	<u>Doctrine</u> <u>of last</u> <u>things</u>
TOTAL ⁴	159	171	113	115	125	80
Mo. Synod	46	48	32	34	35	27
U. Luth.	48	55	38	34	42	25
Amer. Luth.	21	23	14	18	17	10
Ev. Luth.	17	18	12	12	13	10
Aug. Luth.	19	18	12	12	13	6
Luth. Free	1	3	0	0	1	0
U. Ev. Luth.	5	4	3	4	3	2
Dan. Luth.	1	1	1	1	1	0
Suomi Synod	1	1	1	0	0	0

4. Number of responses in this table add to more than the 213 total respondents because of multiple answers.

7. Which do you consider the most significant task of the minister?

- (a) Preaching
- (b) Teaching

- (c) Counseling
- (d) Administration

Over half of the respondents consider preaching the most significant task of the minister. Almost one-fifth of the respondents did not choose the most significant task but gave multiple answers. None checked "Administration." Counseling is considered secondary not only to preaching but also to teaching. One pastor's impression is "that our finest preachers have the most opportunities for personal counseling." On the other hand, another pastor wrote, "Pastoral visitation is the chief task of the pastor and is often crowded out by everything else because it can be pushed aside with the least amount of audible objection."

	<u>Preach- ing</u>	<u>Teach- ing</u>	<u>Counsel- ing</u>	<u>Combina- tions of answers</u>	<u>No opinion</u>	<u>TOTAL</u>
TOTAL	130	20	16	46	1	213
Mo. Synod	38	6	2	16	0	62
U. Luth.	44	6	7	11	1	69
Amer. Luth.	14	4	5	9	0	32
Ev. Luth.	14	2	1	2	0	19
Aug. Luth.	14	1	1	4	0	20
Luth. Free	2	0	0	1	0	3
U. Ev. Luth.	3	0	0	2	0	5
Dan. Luth.	0	0	0	1	0	1
Suomi Synod	1	1	0	0	0	2

8. Which do you make the first aim of your pastoral visit?
- (a) To gain the confidence of the family or individual
 - (b) To meet the individual's or family's needs
 - (c) To discuss the individual's or family's relationship to the Church

The majority of the respondents make their first aim of the pastoral visit "To gain the confidence of the family or individual." Marginal notes indicate that nothing can be accomplished until the family or individual has confidence in the pastor. This would imply that the aim is pastor-centered rather than parishioner-centered. Less than one-third of the respondents make their first aim of the pastoral visit "To meet the individual's or family's needs."

These pastors who seek to meet the parishioners' needs may be gaining their confidence as a result.

	<u>(a)⁵</u>	<u>(b)</u>	<u>(c)</u>	<u>Combinations of answers</u>	<u>No opinion</u>	<u>TOTAL</u>
TOTAL	122	65	17	8	1	213
Mo. Synod	32	24	5	1	0	62
U. Luth.	37	24	5	2	1	69
Amer. Luth.	20	7	2	3	0	32
Ev. Luth.	12	2	4	1	0	19
Aug. Luth.	13	5	1	1	0	20
Luth. Free	2	1	0	0	0	3
U. Ev. Luth.	4	1	0	0	0	5
Dan. Luth.	1	0	0	0	0	1
Suomi Synod	1	1	0	0	0	2

5. The length of the suggested answers makes reference by letter (i.e., (a), (b), and (c) as indicated) necessary.

1. To show the results of the investigation of the family of the deceased.
- (a) To show the results of the investigation of the family of the deceased.
- (b) To show the results of the investigation of the family of the deceased.
- (c) To show the results of the investigation of the family of the deceased.

The results of the investigation of the family of the deceased are as follows:

At the present time the family of the deceased is composed of the following individuals:

The deceased is the father of the family and is the head of the household. He is a man of about 40 years of age, of medium height and build, with dark hair and eyes, and a fair complexion. He is a native-born American and is a member of the Methodist Episcopal Church. He is a well-to-do man and is engaged in the business of a merchant.

The deceased is married to a woman of about 35 years of age, of medium height and build, with dark hair and eyes, and a fair complexion. She is a native-born American and is a member of the Methodist Episcopal Church. She is a well-to-do woman and is engaged in the business of a merchant.

The deceased has three children, a son and two daughters. The son is of about 15 years of age, of medium height and build, with dark hair and eyes, and a fair complexion. He is a native-born American and is a member of the Methodist Episcopal Church. He is a well-to-do man and is engaged in the business of a merchant.

The two daughters are of about 12 and 10 years of age, of medium height and build, with dark hair and eyes, and a fair complexion. They are native-born Americans and are members of the Methodist Episcopal Church. They are well-to-do women and are engaged in the business of a merchant.

be gaining their education in a school.

Age	Sex	Color	Height	Weight	Build	Complexion	Hair	Eyes	Teeth	Stature	General Appearance
15	M	W	5' 10"	150	Medium	Fair	Dark	Blue	Good	Well	Well
12	F	W	5' 0"	100	Medium	Fair	Dark	Blue	Good	Well	Well
10	F	W	4' 6"	80	Medium	Fair	Dark	Blue	Good	Well	Well
12	F	W	4' 8"	90	Medium	Fair	Dark	Blue	Good	Well	Well
15	M	W	5' 10"	150	Medium	Fair	Dark	Blue	Good	Well	Well
12	F	W	5' 0"	100	Medium	Fair	Dark	Blue	Good	Well	Well
10	F	W	4' 6"	80	Medium	Fair	Dark	Blue	Good	Well	Well
12	F	W	4' 8"	90	Medium	Fair	Dark	Blue	Good	Well	Well
15	M	W	5' 10"	150	Medium	Fair	Dark	Blue	Good	Well	Well
12	F	W	5' 0"	100	Medium	Fair	Dark	Blue	Good	Well	Well
10	F	W	4' 6"	80	Medium	Fair	Dark	Blue	Good	Well	Well
12	F	W	4' 8"	90	Medium	Fair	Dark	Blue	Good	Well	Well

2. The results of the investigation of the family of the deceased are as follows:

The deceased is the father of the family and is the head of the household. He is a man of about 40 years of age, of medium height and build, with dark hair and eyes, and a fair complexion. He is a native-born American and is a member of the Methodist Episcopal Church. He is a well-to-do man and is engaged in the business of a merchant.

9. Do you think that Lutheran people go to their pastor more freely than do members of other churches?

Forty-one per cent of the respondents think that Lutheran people go to their pastor more freely than do members of other churches. Of this group, several noted "with the exception of the Roman Catholic Church."⁶ The majority of the respondents, as indicated by their uncertainty and by negative answers, are not misled into thinking that they have special appeal or the right answers as compared to the ministers of other denominations.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No opinion</u>	<u>TOTAL</u>
TOTAL	87	62	62	2	213
Mo. Synod	31	10	20	1	62
U. Luth.	29	22	18	0	69
Amer. Luth.	15	9	7	1	32
Ev. Luth.	5	9	5	0	19
Aug. Luth.	7	6	7	0	20
Luth. Free	0	2	1	0	3
U. Ev. Luth.	0	2	3	0	5
Dan. Luth.	0	0	1	0	1
Suomi Synod	0	2	0	0	2

6. The Lutheran Church also has an order for private confession but it is not used extensively.

It is to be noted that the above figures are for the year 1910, and are not comparable with those for 1909.

The following table shows the results of the investigation for the year 1910.

The results of the investigation for the year 1910 are as follows: The number of cases of disease reported for the year 1910 was 1,000, as compared with 1,200 for 1909. The number of deaths reported for the year 1910 was 100, as compared with 120 for 1909. The number of cases of disease reported for the year 1910 was 1,000, as compared with 1,200 for 1909. The number of deaths reported for the year 1910 was 100, as compared with 120 for 1909. The number of cases of disease reported for the year 1910 was 1,000, as compared with 1,200 for 1909. The number of deaths reported for the year 1910 was 100, as compared with 120 for 1909.

Year	1910	1909	1908	1907	1906
Cases of disease	1,000	1,200	1,100	1,000	900
Deaths	100	120	110	100	90
Cases of disease	1,000	1,200	1,100	1,000	900
Deaths	100	120	110	100	90
Cases of disease	1,000	1,200	1,100	1,000	900
Deaths	100	120	110	100	90
Cases of disease	1,000	1,200	1,100	1,000	900
Deaths	100	120	110	100	90
Cases of disease	1,000	1,200	1,100	1,000	900
Deaths	100	120	110	100	90

It is to be noted that the above figures are for the year 1910, and are not comparable with those for 1909.

10. In your pastoral care are you concerned only with the religious aspects of your parishioners' problems?

Eighty-six per cent of the respondents are not concerned only with the religious aspects of their parishioners' problems. We may conclude, therefore, that these pastors are making an effort to consider other significant aspects of their parishioners' problems.

The minority group, which concern themselves only with the religious aspects, may be utilizing the help which religion can offer to any problem but they are reducing the problems to fit one pattern, i.e., the religious pattern. In this way, significant areas of the problem may be ignored.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>TOTAL</u>
TOTAL	27	183	3	213
Mo. Synod	8	54	0	62
U. Luth.	8	60	1	69
Amer. Luth.	5	27	0	32
Ev. Luth.	1	18	0	19
Aug. Luth.	4	16	0	20
Luth. Free	0	2	1	3
U. Ev. Luth.	1	4	0	5
Dan. Luth.	0	1	0	1
Suomi Synod	0	1	1	2

11. Which one of the following describes best your primary purpose in pastoral care?

- (a) To guide & advise individuals
- (b) To exhort & instruct individuals
- (c) To comfort & console individuals
- (d) To guide & advise groups
- (e) To exhort & instruct groups
- (f) To comfort & console groups

The results of this question are consistent with the results of the fourth question, which revealed that pastoral care is primarily a ministry to individuals. The wide assortment of combinations in answer to this question indicates again that there is some uncertainty and indecision as to the primary purpose in pastoral care. Nearly half of the respondents, however, consider "To guide & advise individuals" the best description of their primary purpose in pastoral care. None of the respondents checked "To comfort & console groups."

	<u>(a)</u>	<u>(b)</u>	<u>(c)</u>	<u>(d)</u>	<u>(e)</u>	Combina- tions of answers	No opin- ion	<u>TOTAL</u>
TOTAL	98	16	41	2	7	46	3	213
Mo. Synod	26	6	14	0	1	14	1	62
U. Luth.	31	6	14	1	3	13	1	69
Amer. Luth.	15	1	5	0	2	8	1	32
Ev. Luth.	10	2	5	0	0	2	0	19
Aug. Luth.	9	1	2	1	1	6	0	20
Luth. Free	2	0	1	0	0	0	0	3
U. Ev. Luth.	3	0	0	0	0	2	0	5
Dan. Luth.	0	0	0	0	0	1	0	1
Suomi Synod	2	0	0	0	0	0	0	2

b. Methods of Lutheran pastoral care in use today

The purpose of the second section of the questionnaire, "II. Methods of Pastoral Care in Use Today," was to determine what methods Lutheran pastors are employing to provide pastoral care in their parishes today. The seventeen questions of this section requested specific information such as: the time, place, and type of counseling; whether or not records of interviews are kept; if services of other professional people are utilized in inter-professional cooperation; procedures used in hospital and pastoral visits; methods of dealing with bereavement and premarital interviews; as well as techniques to minister to children and to the aged.

It is significant to note that most of the respondents considered their method of counseling "responsive" while very few were influenced by Dr. Paul E. Johnson who first used this term⁷ in defining a method of pastoral counseling.

In general, the results of this section indicate that Lutheran pastors have a traditional methodology which is consistent with the Lutheran concept of pastoral care or cure of souls.

7. See Paul E. Johnson, "Clinical Psychology for the Pastor," Journal of Clinical Psychology, Vol. 1 (1945), p. 264 - 265. See also Paul E. Johnson, "Methods of Pastoral Counseling," The Journal of Pastoral Care, Vol. 1 (1947), p. 30 - 31.

12. Where do you engage in personal counseling most frequently?

Forty-three per cent of the respondents do most of their personal counseling in the homes of their parishioners. Seventeen per cent engage in personal counseling in the church most frequently. Counseling both in the homes and in the parsonage is most frequent with fifteen per cent of the respondents. Another fifteen per cent counsel most frequently in the parsonage. Only two respondents checked "Other places." The tendency is to counsel in the familiar, everyday surroundings, though this is not always by choice as the results of the next question indicate.

	<u>Par- sonage</u>	<u>Church</u>	<u>Home of Parish- ioner</u>	<u>Homes and Par- sonage</u>	<u>Other Places</u>	<u>Other Combi- nations</u>	<u>TOTAL</u>
TOTAL	33	36	92	33	2	17	213
Mo. Synod	14	7	24	11	0	6	62
U. Luth.	7	14	33	10	1	4	69
Amer. Luth.	8	4	11	7	0	2	32
Ev. Luth.	0	7	9	1	0	2	19
Aug. Luth.	4	4	8	1	1	2	20
Luth. Free	0	0	2	0	0	1	3
U. Ev. Luth.	0	0	3	2	0	0	5
Dan. Luth.	0	0	0	1	0	0	1
Suomi Synod	0	0	2	0	0	0	2

13. Where would you prefer to do counseling?

Forty-six per cent of the respondents would prefer to do counseling in the church. Marginal notes indicate that the suggested answer was interpreted as "church office." Invariably pastors noted that more privacy would be possible in the church. Some suggested that the parsonage and home are not free from interruption. More significant help may be offered in a setting devoid of distractions.

More pastors prefer counseling in the parsonage to counseling in the homes of parishioners. Evidently the pastors think that the home environment is a disadvantage in counseling. It is obvious, too, that a pastor can budget his time more effectively when his parishioners come to him.

	<u>Par- sonage</u>	<u>Church</u>	<u>Home of Parish- ioner</u>	<u>Homes and Par- sonage</u>	<u>Other Combi- nations</u>	<u>No opin- ion</u>	<u>TOTAL</u>
TOTAL	52	98	41	10	10	2	213
Mo. Synod	13	21	15	6	5	2	62
U. Luth.	19	32	16	1	1	0	69
Amer. Luth.	11	14	3	3	1	0	32
Ev. Luth.	2	14	3	0	0	0	19
Aug. Luth.	2	14	2	0	2	0	20
Luth. Free	2	1	0	0	0	0	3
U. Ev. Luth.	1	2	1	0	1	0	5
Dan. Luth.	1	0	0	0	0	0	1
Suomi Synod	1	0	1	0	0	0	2

14. Do you have scheduled-office-hours in which people make appointments for pastoral counseling?

Seventy-one per cent of the respondents do not have scheduled-office-hours in which parishioners can make appointments for counseling. Some indicated their desire to initiate the practise. Others noted that there need be no office hours and that they prefer the "open door policy." Scheduled-office-hours would be an efficient way to provide more pastoral care to more parishioners. This practise is not traditional in the Lutheran Church, however, so both the pastors and the parishioners would have to become accustomed to it, before such an arrangement could be successful. The fact that twenty-eight per cent of the respondents do have scheduled-office-hours suggests that it is practical, at least in some parishes.

	<u>Yes</u>	<u>No</u>	<u>TOTAL</u>
TOTAL	60	153	213
Mo. Synod	20	42	62
U. Luth.	19	50	69
Amer. Luth.	6	26	32
Ev. Luth.	7	12	19
Aug. Luth.	7	13	20
Luth. Free	0	3	3
U. Ev. Luth.	1	4	5
Dan. Luth.	0	1	1
Suomi Synod	0	2	2

15. How do you find most of your pastoral opportunities?

The results of this question clearly indicate that most pastoral opportunities come about as a result of calling. Only twenty-two per cent of the respondents find their pastoral opportunities through preaching. The writer concludes, therefore, that the respondents must go and find the people who need counseling, though the results of the thirteenth question⁸ indicate that the respondents prefer to do their counseling in the church or in the parsonage.

	<u>Referral</u>	<u>Through your calling</u>	<u>As result of your preaching</u>	<u>Combina- tions of answers</u>	<u>No opin- ion</u>	<u>TOTAL</u>
TOTAL	13	133	47	16	4	213
Mo. Synod	4	36	16	4	2	62
U. Luth.	5	45	14	3	2	69
Amer. Luth.	1	19	8	4	0	32
Ev. Luth.	0	14	4	1	0	19
Aug. Luth.	3	10	4	3	0	20
Luth. Free	0	2	1	0	0	3
U. Ev. Luth.	0	5	0	0	0	5
Dan. Luth.	0	0	0	1	0	1
Suomi Synod	0	2	0	0	0	2

8. Cf. ante, p. 136.

16. Do you control the length of the pastoral visit or interview by:
 (a) Rigid time limit (b) Flexible limit (c) No limit

Sixty-seven per cent of the pastors, who responded to this questionnaire, have a flexible time limit in their pastoral visits or interviews. Thirty-three per cent put no limit on their pastoral visits or interviews. Thus ninety-nine per cent are making very little effort to control their time spent with individuals. Only one pastor indicated that he has a rigid time limit. It is interesting to note that he is pastor of a very large city parish. In a city parish with its complex life the economy of time is an important factor. In complex problems it is questionable whether or not an individual can assimilate and discuss all facets of the problem in one visit or interview. It is better to move slowly, giving both pastor and individual time for evaluation.

	<u>Rigid time limit</u>	<u>Flexible limit</u>	<u>No limit</u>	<u>TOTAL</u>
TOTAL	1	142	70	213
Mo. Synod	0	39	23	62
U. Luth.	0	44	25	69
Amer. Luth.	0	19	13	32
Ev. Luth.	1	15	3	19
Aug. Luth.	0	17	3	20
Luth. Free	0	3	0	3
U. Ev. Luth.	0	3	2	5
Dan. Luth.	0	0	1	1
Suomi Synod	0	2	0	2

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TABLE				
Showing the number of persons in each age group, by sex, for the year 1950				
Age Group	Male	Female	Total	Percentage of Total
Under 15	1,000,000	1,000,000	2,000,000	20.0
15-24	800,000	800,000	1,600,000	16.0
25-34	700,000	700,000	1,400,000	14.0
35-44	600,000	600,000	1,200,000	12.0
45-54	500,000	500,000	1,000,000	10.0
55-64	400,000	400,000	800,000	8.0
65-74	300,000	300,000	600,000	6.0
75-84	200,000	200,000	400,000	4.0
85 and over	100,000	100,000	200,000	2.0
Total	5,000,000	5,000,000	10,000,000	100.0

17. Do you keep records of your interviews with parishioners?

Seventy-five per cent of the respondents keep records of their interviews with parishioners. Nineteen per cent answered this question negatively and the remaining six per cent gave no answer to the question. The pastors, who record their interviews, favor keeping records of identifying data such as names, ages, and addresses. A good many of these pastors keep abbreviated summaries of the counseling problems. Only a few of the pastors make verbatim reports and full records. Many pastors made multiple choices.

By keeping some record of the call the pastor has ready access to information which can be reviewed before making a second call. Verbatim reports of significant interviews give the pastor an opportunity to study all aspects of the problem as well as his own technique.

	<u>Identify-</u> <u>ing data</u>	<u>Verbatim</u> <u>reports</u>	<u>Abbreviated</u> <u>summaries</u>	<u>Full</u> <u>records</u>	<u>No</u> <u>records</u>	<u>No</u> <u>answer</u>
TOTAL	88	9	72	5	41	12
Mo. Synod	23	1	28	2	3	1
U. Luth.	33	2	23	1	18	3
Amer. Luth.	12	2	9	0	10	3
Ev. Luth.	5	1	5	2	5	2
Aug. Luth.	12	2	6	0	2	0
Luth. Free	1	0	0	0	0	2
U. Ev. Luth.	1	1	1	0	2	0
Den. Luth.	0	0	0	0	1	0
Suomi Synod	1	0	0	0	0	1

18. In your pastoral counseling, do you use the services of other professional people?

Forty-six per cent of the respondents always or frequently use the services of other professional people in their pastoral counseling. Forty-six per cent seldom or never seek outside help from other professions. Of this latter group only eight per cent never use their services. The remaining eight per cent gave no answer.

A total of eighty-four per cent do use the services of other professions at times. This eighty-four per cent includes those indicating that they seldom call for outside help but excludes those who never use the services of other professional people and those who gave no answer.

	<u>Always</u>	<u>Frequently</u>	<u>Seldom</u>	<u>Never</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	2	95	82	16	18	213
Mo. Synod	1	33	20	4	4	62
U. Luth.	0	30	31	3	5	69
Amer. Luth.	0	15	12	2	3	32
Ev. Luth.	0	5	9	5	0	19
Aug. Luth.	1	7	7	0	5	20
Luth. Free	0	0	1	1	1	3
U. Ev. Luth.	0	3	1	1	0	5
Dan. Luth.	0	1	0	0	0	1
Suomi Synod	0	1	1	0	0	2

The services of doctors are used more than those of any other profession. Sixty-five per cent of the respondents practice inter-professional cooperation with doctors.

The services of social workers are also helpful to many pastors. The results of this question indicate that the services of lawyers are not used as much as the services of doctors and social workers.

It is significant to note that only one-fourth of the respondents use the services of psychiatrists. Because good psychiatrists are not available in all areas and, if available, their fees are often prohibitive, pastors may not recommend psychiatric help. One pastor noted that he prefers to have a doctor recommend a psychiatrist.

	<u>Doctors</u>	<u>Lawyers</u>	<u>Psychiatrists</u>	<u>Social workers</u>
TOTAL	139	71	54	93
Mo. Synod	42	17	17	21
U. Luth.	45	24	17	33
Amer. Luth.	22	12	8	17
Ev. Luth.	7	4	2	7
Aug. Luth.	16	11	8	10
Luth. Free	1	0	0	0
U. Ev. Luth.	3	2	0	2
Dan. Luth.	1	0	0	1
Suomi Synod	2	1	1	2

Respondents gave multiple answers.

19. How many hours of counseling with individuals, other than pastoral calling, do you schedule per week?

The majority of the respondents engage in less than five hours of pastoral counseling in the course of a week. These pastors spend less than an hour a day in counseling with individuals. From these results it is evident that counseling is relegated to a minor role.

Nineteen per cent spend about five hours per week in counseling, which may be considered an average or normal counseling load. Eleven per cent, however, counsel with individuals more than five hours per week. These pastors are conscious of the needs of their parishioners but more than five hours of counseling added to an already busy schedule is probably overtaxing their own strength.

	<u>Less than 5 hours</u>	<u>About 5 hours</u>	<u>More than 5 hours</u>	<u>No regular schedule</u>	<u>No an- swer</u>	<u>TOTAL</u>
TOTAL	111	40	24	23	15	213
Mo. Synod	34	15	9	3	1	62
U. Luth.	36	9	8	11	5	69
Amer. Luth.	14	6	5	2	5	32
Ev. Luth.	11	5	1	0	2	19
Aug. Luth.	10	3	1	6	0	20
Luth. Free	1	1	0	0	1	3
U. Ev. Luth.	3	1	0	1	0	5
Dan. Luth.	1	0	0	0	0	1
Suomi Synod	1	0	0	0	1	2

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20. Do you employ any specific method of counseling?
- (a) Non-directive (counselee does most of talking about his problems)
 - (b) Directive (counselor accepts major responsibility in solving problems)
 - (c) Responsive (permissive atmosphere with sympathetic responses by counselor; mutual responsibility for progress)
 - (d) Other methods

The majority of the respondents think their method of counseling is responsive and yet no significant number have been influenced by Dr. Paul E. Johnson who introduced the term responsive counseling.⁹ A personal conference with Dr. Johnson verified the writer's suggested definition. Responsive counseling is an improvement on Carl Rogers' non-directive technique¹⁰ which is a comparatively recent development.

	<u>Non-directive</u>	<u>Directive</u>	<u>Responsive</u>	<u>No special method</u>	<u>Combinations of answers</u>	<u>TOTAL</u>
TOTAL	41	15	124	10	23	213
Mo. Synod	11	6	31	5	9	62
U. Luth.	14	3	40	4	8	69
Amer. Luth.	5	2	23	0	2	32
Ev. Luth.	2	2	11	1	3	19
Aug. Luth.	7	0	12	0	1	20
Luth. Free	0	1	2	0	0	3
U. Ev. Luth.	2	1	2	0	0	5
Dan. Luth.	0	0	1	0	0	1
Suomi Synod	0	0	2	0	0	2

9. Cf. ante, p. 134.

10. See Carl R. Rogers, Counseling and Psychotherapy, (Boston: Houghton Mifflin, 1942).

21. Do you counsel with people having the following problems?

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|-----------------|---------------|----------------------------|
| (a) Alcoholism | (d) Anxiety | (g) Mild forms of neurosis |
| (b) Delinquency | (e) Psychoses | (h) Sexual maladjustment |
| (c) Loneliness | (f) Worry | (i) Marital difficulties |

The majority of the respondents deal with all of the problems except psychoses, mild forms of neurosis, and sexual maladjustment. Problems resulting from marital difficulties, more than any other type of problem, are confronted by eighty-three per cent of the respondents. Sixty-nine per cent counsel with worried people. It is significant to note that thirty-five per cent counsel people who have psychoses. The writer concluded that these pastors counseled mild forms of psychoses or that the pastors were not able to recognize psychotic symptoms, which indicated referral to a psychiatrist.

	<u>(a)</u>	<u>(b)</u>	<u>(c)</u>	<u>(d)</u>	<u>(e)</u>	<u>(f)</u>	<u>(g)</u>	<u>(h)</u>	<u>(i)</u>
TOTAL	139	124	112	122	74	148	102	86	182
Mo. Synod	41	38	29	37	20	46	28	27	54
U. Luth.	43	38	47	41	24	52	37	27	60
Amer. Luth.	21	23	11	17	13	21	16	12	28
Ev. Luth.	12	7	7	8	6	9	8	8	15
Aug. Luth.	15	11	12	12	8	14	9	9	16
Luth. Free	2	2	1	3	2	2	1	1	2
U. Ev. Luth.	4	4	2	3	0	2	0	1	4
Dan. Luth.	0	1	1	0	0	1	1	1	1
Suomi Synod	1	0	2	1	1	1	2	0	2

Respondents gave multiple answers.

22. Do you read Scripture or pray in every pastoral visit?

Sixty-nine per cent of the respondents frequently read Scripture or pray in their pastoral visits. Twenty-two per cent always read Scripture or pray.

There are times when the situation would not be conducive to prayer. Some pastors, according to marginal notes, consider a summons to the home of a parishioner an indication that the spiritual resources of the Holy Scriptures and prayer are necessary and should not be omitted. One pastor indicated that he reads Scripture or prays only upon request. These results reflect that pastors are cognizant of the fact that not all situations demand prayer or Scripture. At any rate, it is well to be prepared.

	<u>Always</u>	<u>Frequently</u>	<u>Seldom</u>	<u>Upon request</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	47	146	16	1	3	213
Mo. Synod	19	39	3	0	1	62
U. Luth.	11	48	7	1	2	69
Amer. Luth.	4	24	4	0	0	32
Ev. Luth.	5	14	0	0	0	19
Aug. Luth.	6	12	2	0	0	20
Luth. Free	1	2	0	0	0	3
U. Ev. Luth.	1	4	0	0	0	5
Dan. Luth.	0	1	0	0	0	1
Suomi Synod	0	2	0	0	0	2

23. Are any of the following characteristic of your ministry to the bereaved?

- (a) Emancipating the bereaved from the deceased
- (b) Trying to smooth over loss of loved one as quickly as possible
- (c) Encouraging conversation about the deceased
- (d) Avoiding emotional conversation and tears

There were no majority answers for any of the suggested characteristics, indicating that some may be too radical a departure from traditional grief work.¹¹ Almost as many respondents avoid emotional conversation and tears as those who encourage conversation about the deceased. The writer assumes that comfort through God's Word is basic in grief work. A few, however, added "Comfort through religious resources."

	(a)	(b)	(c)	(d)	Comfort through rel. resources	No	No an- swer
TOTAL	41	35	78	71	10	9	23
Mo. Synod	10	11	20	23	4	3	9
U. Luth.	14	12	24	23	3	4	8
Amer. Luth.	6	5	11	10	1	1	3
Ev. Luth.	2	2	6	10	0	0	1
Aug. Luth.	6	5	12	3	2	1	1
Luth. Free	1	0	1	0	0	0	1
U. Ev. Luth.	1	0	2	2	0	0	0
Dan. Luth.	0	0	1	0	0	0	0
Suomi Synod	1	0	1	0	0	0	0

Respondents gave multiple answers.

11. See Erich Lindemann, "Symptomatology and Management of Acute Grief," The American Journal of Psychiatry, Vol. 101 (September 1944), p. 141-148. See also Joshua Loth Liebman, Peace of Mind, (N.Y.:Simon and Schuster, 1946), Chap. VI.

24. In hospital visits, do you pray?

The majority of the respondents always pray in their hospital visits. This indicates that they recognize a therapeutic value in prayer at the bedside of the sick. Some of the pastors noted that it would be a serious omission to leave the sick room without at least asking if the patient desires a prayer. Several pastors follow the general rule of praying when the patient is ill but omitting prayer when the patient has recovered. One pastor prays only upon request. The writer is inclined to agree with Chaplain Fairbanks of Massachusetts General Hospital in Boston that there is indiscriminate use of prayer in the sick room.¹²

	<u>Always</u>	<u>Frequently</u>	<u>Seldom</u>	<u>Upon request</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	117	90	2	2	2	213
Mo. Synod	45	17	0	1	0	62
U. Luth.	30	36	1	1	1	69
Amer. Luth.	20	12	0	0	0	32
Ev. Luth.	11	8	0	0	0	19
Aug. Luth.	10	9	0	0	1	20
Luth. Free	0	3	0	0	0	3
U. Ev. Luth.	1	4	0	0	0	5
Dan. Luth.	0	1	0	0	0	1
Suomi Synod	0	1	1	0	0	2

12. Chaplain Rollin J. Fairbanks, in a lecture during a summer session of the Institute of Pastoral Care, has cautioned against what he termed "promiscuous praying."

66. In hospital visits, on day 1997.

The majority of the respondents stated that in their hospital visits, they indicated that they received a mean of 1.5 visits in terms of the number of visits. Some of the reasons given for this were that it was not possible to visit more than once a week, and that the hospital was not open for visits. The majority of the respondents stated that they received a mean of 1.5 visits in terms of the number of visits. Some of the reasons given for this were that it was not possible to visit more than once a week, and that the hospital was not open for visits.

TABLE 1. Hospital visits, on day 1997.					
Visit	1	2	3	4	5
1	1	1	1	1	1
2	1	1	1	1	1
3	1	1	1	1	1
4	1	1	1	1	1
5	1	1	1	1	1
6	1	1	1	1	1
7	1	1	1	1	1
8	1	1	1	1	1
9	1	1	1	1	1
10	1	1	1	1	1
11	1	1	1	1	1
12	1	1	1	1	1
13	1	1	1	1	1
14	1	1	1	1	1
15	1	1	1	1	1
16	1	1	1	1	1
17	1	1	1	1	1
18	1	1	1	1	1
19	1	1	1	1	1
20	1	1	1	1	1
21	1	1	1	1	1
22	1	1	1	1	1
23	1	1	1	1	1
24	1	1	1	1	1
25	1	1	1	1	1
26	1	1	1	1	1
27	1	1	1	1	1
28	1	1	1	1	1
29	1	1	1	1	1
30	1	1	1	1	1
31	1	1	1	1	1
32	1	1	1	1	1
33	1	1	1	1	1
34	1	1	1	1	1
35	1	1	1	1	1
36	1	1	1	1	1
37	1	1	1	1	1
38	1	1	1	1	1
39	1	1	1	1	1
40	1	1	1	1	1
41	1	1	1	1	1
42	1	1	1	1	1
43	1	1	1	1	1
44	1	1	1	1	1
45	1	1	1	1	1
46	1	1	1	1	1
47	1	1	1	1	1
48	1	1	1	1	1
49	1	1	1	1	1
50	1	1	1	1	1
51	1	1	1	1	1
52	1	1	1	1	1
53	1	1	1	1	1
54	1	1	1	1	1
55	1	1	1	1	1
56	1	1	1	1	1
57	1	1	1	1	1
58	1	1	1	1	1
59	1	1	1	1	1
60	1	1	1	1	1
61	1	1	1	1	1
62	1	1	1	1	1
63	1	1	1	1	1
64	1	1	1	1	1
65	1	1	1	1	1
66	1	1	1	1	1
67	1	1	1	1	1
68	1	1	1	1	1
69	1	1	1	1	1
70	1	1	1	1	1
71	1	1	1	1	1
72	1	1	1	1	1
73	1	1	1	1	1
74	1	1	1	1	1
75	1	1	1	1	1
76	1	1	1	1	1
77	1	1	1	1	1
78	1	1	1	1	1
79	1	1	1	1	1
80	1	1	1	1	1
81	1	1	1	1	1
82	1	1	1	1	1
83	1	1	1	1	1
84	1	1	1	1	1
85	1	1	1	1	1
86	1	1	1	1	1
87	1	1	1	1	1
88	1	1	1	1	1
89	1	1	1	1	1
90	1	1	1	1	1
91	1	1	1	1	1
92	1	1	1	1	1
93	1	1	1	1	1
94	1	1	1	1	1
95	1	1	1	1	1
96	1	1	1	1	1
97	1	1	1	1	1
98	1	1	1	1	1
99	1	1	1	1	1
100	1	1	1	1	1

101. Hospital visits, on day 1997. The majority of the respondents stated that they received a mean of 1.5 visits in terms of the number of visits. Some of the reasons given for this were that it was not possible to visit more than once a week, and that the hospital was not open for visits.

25. Do you engage in pre-marital counseling, other than at the wedding rehearsal?

Eighty-nine per cent of the respondents do engage in pre-marital counseling, other than at the wedding rehearsal. Nearly half of this majority group, however, only engage in pre-marital counseling "Sometimes."

It is generally accepted that significant pre-marital counseling can not be included in a wedding rehearsal and that pre-marital counseling should precede the wedding rehearsal, especially if one or both are members of the parish. Under ideal circumstances there should be more than one interview with the couple and these interviews should begin a reasonable length of time before the wedding date.

	<u>Yes</u>	<u>No</u>	<u>Sometimes</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	96	21	93	3	213
Mo. Synod	31	4	27	0	62
U. Luth.	33	5	30	1	69
Amer. Luth.	12	4	15	1	32
Ev. Luth.	8	2	9	0	19
Aug. Luth.	9	3	7	1	20
Luth. Free	0	1	2	0	3
U. Ev. Luth.	2	1	2	0	5
Dan. Luth.	0	1	0	0	1
Suomi Synod	1	0	1	0	2

26. In pre-marital interviews, do you talk with the couples about:

- | | |
|-----------------------|---------------------------|
| (a) Family worship | (f) Sexual adjustments |
| (b) Finances | (g) Emotional adjustments |
| (c) Marriage service | (h) Children |
| (d) Wedding rehearsal | (i) Housing |
| (e) Church membership | (j) Other problems |

Family worship, marriage service, wedding rehearsal, and church membership are included in the pre-marital interviews by a large majority of the respondents. It is interesting to note that church membership is included by the greatest number. Nearly half of the respondents talk with the couples about emotional adjustments. The more delicate and controversial subject of sexual adjustment is carefully avoided. Some pastors, according to their written comments, think that couples should talk about sex with their physician and make this referral. Others give the couples books which cover the subject.

	<u>(a)</u>	<u>(b)</u>	<u>(c)</u>	<u>(d)</u>	<u>(e)</u>	<u>(f)</u>	<u>(g)</u>	<u>(h)</u>	<u>(i)</u>	<u>(j)</u>
TOTAL	168	77	147	137	191	71	103	93	77	78
Mo. Synod	54	18	33	41	56	20	29	30	18	27
U. Luth.	50	31	58	45	65	19	36	30	26	23
Amer. Luth.	29	12	21	20	29	16	15	16	17	13
Ev. Luth.	12	7	13	10	15	7	7	5	3	5
Aug. Luth.	16	7	15	15	18	7	12	10	11	7
Luth. Free	2	0	1	1	1	0	0	0	0	2
U. Ev. Luth.	4	2	4	4	5	2	2	2	2	2
Dan. Luth.	0	0	0	0	0	0	0	0	0	0
Suomi Synod	1	0	2	1	2	0	2	0	0	1

Respondents gave multiple answers.

27. In your pastoral care of the children in your parish, do you use any of these techniques?
- (a) Conversation individually with children
 - (b) Private interviews with confirmands
 - (c) Participation in children's educational activities
 - (d) Participation in children's recreational activities

Each of these techniques in pastoral care is used by a majority of the respondents. Only a few of the pastors include all of these techniques in their ministry to the children but most of the pastors include at least two of the techniques. Because pastors often teach in the church schools and are active in the programs of the youth, it is not surprising to note that the greatest number participate in children's educational activities. Individual work with children is of primary importance in pastoral care to youth; the results show that the pastors are cognizant of this.

	<u>(a)</u>	<u>(b)</u>	<u>(c)</u>	<u>(d)</u>
TOTAL	158	135	172	143
Mo. Synod	48	37	50	43
U. Luth.	53	49	60	58
Amer. Luth.	22	15	28	25
Ev. Luth.	10	15	12	1
Aug. Luth.	17	9	15	9
Luth. Free	2	3	1	1
U. Ev. Luth.	4	5	4	4
Dan. Luth.	0	0	1	1
Suomi Synod	2	2	1	1

Respondents gave multiple answers.

28. In your pastoral care of the aged, which do you do most frequently?

- (a) Administration of the sacraments
- (b) Encouraging hobbies and travel
- (c) Finding suitable homes
- (d) Introducing organizations for aged
- (e) Introducing friends to aged
- (f) Periodic visits

Most of the respondents visit the aged periodically and administer communion to them. Introducing friends to the aged also is practiced by a large majority.

Very few encourage hobbies and travel, find suitable homes, and introduce organizations for the aged, indicating a neglected area of pastoral care. It would be desirable if pastors would organize an "Over 60 Club" through which the aged could share their memories without feeling the terrible isolation that so often accompanies old age.

	<u>(a)</u>	<u>(b)</u>	<u>(c)</u>	<u>(d)</u>	<u>(e)</u>	<u>(f)</u>
TOTAL	170	6	16	6	141	196
Mo. Synod	48	1	3	0	8	60
U. Luth.	60	3	8	3	7	61
Amer. Luth.	27	2	1	1	2	30
Ev. Luth.	13	0	1	1	0	18
Aug. Luth.	14	0	1	1	2	19
Luth. Free	2	0	0	0	0	2
U. Ev. Luth.	4	0	2	0	1	4
Dan. Luth.	1	0	0	0	0	1
Suomi Synod	1	0	0	0	0	1

Respondents gave multiple answers.

c. The reaction of Lutheran pastors to modern trends

The third section of the questionnaire, "III. Appraisal of Modern Trends," was included to determine what Lutheran pastors think about the latest developments in the field of pastoral care. The nine questions were designed to elicit reactions to advanced training in clinical centers, to graduate study in psychology, and to a clinical year in addition to the regular seminary course of studies. The writer wanted to know in particular if Lutheran pastors favor graduate study in pastoral care.

The majority think that our boards of education should encourage graduate study for pastors who would like to specialize. Some think that the training should be only for a select few. The writer is of the opinion that all pastors who are serving parishes today would profit greatly from such courses whether or not they were pursued for academic credit. If the results may be interpreted to mean that the Church should encourage and support a few for advanced training, then the writer thinks that these men should be located in strategic centers where they could train others and set up a broad program of clinical pastoral training commensurate with clinical programs at Boston University, Andover Newton Theological School, and Episcopal Theological School.

29. Have you pursued studies in psychology beyond your Seminary courses?

A majority of the respondents have pursued studies in pastoral psychology beyond their seminary training. As some indicated, this has not been in formal classes but in private reading. Thirty-six per cent have pursued no studies in psychology beyond seminary training. The emphases on psychology of religion and on secular psychology are almost equally negligible, indicating that these studies have been ignored or considered unimportant. In view of the modern emphasis on pastoral care, it is alarming that psychology of religion, in particular, has been relegated to a minor place.

	<u>No</u>	<u>Pastoral psychology</u>	<u>Psychol- ogy of religion</u>	<u>Secular psychology</u>
TOTAL	77	108	49	56
Mo. Synod	22	29	10	24
U. Luth.	24	36	26	20
Amer. Luth.	17	13	4	7
Ev. Luth.	4	11	3	2
Aug. Luth.	5	13	5	3
Luth. Free	1	2	0	0
U. Ev. Luth.	3	2	0	0
Dan. Luth.	1	0	0	0
Suomi Synod	0	2	1	0

Respondents gave multiple answers.

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Year	Volume	Number	Page	Price
1938	11	1	1	\$5.00
1937	10	1	1	\$5.00
1936	9	1	1	\$5.00
1935	8	1	1	\$5.00
1934	7	1	1	\$5.00
1933	6	1	1	\$5.00
1932	5	1	1	\$5.00
1931	4	1	1	\$5.00
1930	3	1	1	\$5.00
1929	2	1	1	\$5.00
1928	1	1	1	\$5.00

30. Have you had clinical training at a recognized center where you learned "by doing" and received constructive criticisms on verbatim reports on your interviews?

Eighty-one per cent of the respondents have not had clinical training at a recognized center. Some pastors have had training in a hospital and some, in a parish. Four pastors have had training in a reformatory. The fact that a few of the Lutheran church bodies have a fourth year or vicarage may account for several pastors who checked "In a parish." A clinical year in a parish, including constructive criticisms on verbatim reports of interviews, would be unusual, according to these results. Until the pastors have had training under supervision themselves, this would not be realized nor would it be practical.

	<u>No</u>	<u>In a hospital</u>	<u>In a reformatory</u>	<u>In a parish</u>	<u>Other places</u>	<u>No an- swer</u>
TOTAL	172	16	4	13	2	8
Mo. Synod	53	3	0	3	1	2
U. Luth.	56	8	1	4	0	1
Amer. Luth.	26	1	0	3	0	2
Ev. Luth.	12	1	2	2	1	2
Aug. Luth.	15	2	1	1	0	1
Luth. Free	3	0	0	0	0	0
U. Ev. Luth.	4	1	0	0	0	0
Dan. Luth.	1	0	0	0	0	0
Suomi Synod	2	0	0	0	0	0

Respondents gave multiple answers.

12. Have you any other children? (If yes, please state their names and ages.)

13. How many children are there in your family? (If yes, please state their names and ages.)

14. How many children are there in your family? (If yes, please state their names and ages.)

No.	Name	Age	Sex	In	
				1911	1912
1	John	12	M	1	1
2	John	10	M	1	1
3	John	8	M	1	1
4	John	6	M	1	1
5	John	4	M	1	1
6	John	2	M	1	1
7	John	1	M	1	1
8	John	0	M	1	1
9	John	0	M	1	1
10	John	0	M	1	1

15. How many children are there in your family? (If yes, please state their names and ages.)

31. If you had the opportunity, would you take advanced training at a clinical center?

The majority of pastors, if the opportunity were given, would take advanced training in a clinical center, most of which are established in general and mental hospitals at the present time.

Marginal notes indicate that time away from their parishes would be difficult to arrange, unless the pastors would forego their own vacation periods. Pastor and people would benefit if provision could be made to give the pastor a short leave for clinical training. Seminar groups could be the means of stimulating interest in and advancement of clinical training.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	120	19	70	4	213
Mo. Synod	40	2	19	1	62
U. Luth.	34	9	25	1	69
Amer. Luth.	21	2	9	0	32
Ev. Luth.	10	1	7	1	19
Aug. Luth.	10	3	6	1	20
Luth. Free	1	0	2	0	3
U. Ev. Luth.	4	1	0	0	5
Dan. Luth.	0	1	0	0	1
Suomi Synod	0	0	2	0	2

It is not a new discovery, but it is a new discovery.

The discovery of the new discovery is a new discovery.

The discovery of the new discovery is a new discovery.

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Year	1900	1901	1902	1903	1904
1900	100	100	100	100	100
1901	100	100	100	100	100
1902	100	100	100	100	100
1903	100	100	100	100	100
1904	100	100	100	100	100
1905	100	100	100	100	100
1906	100	100	100	100	100
1907	100	100	100	100	100
1908	100	100	100	100	100
1909	100	100	100	100	100
1910	100	100	100	100	100

32. Do you think that seminary students should have clinical pastoral training in their seminary curriculum under a clinically trained supervisor?

Eighty-five per cent of the respondents favor clinical pastoral training in the seminary curriculum under a clinically trained supervisor.

In general, Lutheran seminaries teach the theory of pastoral theology and make some practical application. In most of the Lutheran seminaries the students become assistants or youth leaders in the large city churches, affording some practical experience but no clinical training.

The location of the Lutheran seminaries scattered over the nation would make it possible for students to take advantage of many clinical opportunities in the cities.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	183	4	24	2	213
Mo. Synod	53	1	8	0	62
U. Luth.	61	1	7	0	69
Amer. Luth.	27	0	4	1	32
Ev. Luth.	18	0	0	1	19
Aug. Luth.	18	0	2	0	20
Luth. Free	2	0	1	0	2
U. Ev. Luth.	4	1	0	0	5
Dan. Luth.	0	1	0	0	1
Suomi Synod	0	0	2	0	2

The first of these is the fact that the
 1945-46 season was the first in which the
 amount of rainfall was less than 100 inches.

Secondly, the fact that the 1945-46 season
 was the first in which the amount of rainfall was
 less than 100 inches.

In 1947, the amount of rainfall was 100 inches,
 which was the first time in which the amount of
 rainfall was 100 inches. In 1948, the amount of
 rainfall was 100 inches, which was the first time
 in which the amount of rainfall was 100 inches.

The amount of rainfall was 100 inches in 1949,
 which was the first time in which the amount of
 rainfall was 100 inches. In 1950, the amount of
 rainfall was 100 inches, which was the first time
 in which the amount of rainfall was 100 inches.

Year	Amount of Rainfall (inches)	Total
1945	95	95
1946	95	95
1947	100	100
1948	100	100
1949	100	100
1950	100	100
1951	100	100
1952	100	100
1953	100	100
1954	100	100
1955	100	100
1956	100	100
1957	100	100
1958	100	100
1959	100	100
1960	100	100

33. Do you think that clinical training should be an additional year beyond the regular course of studies?

Forty-eight per cent of the respondents think that clinical training should not be an additional year beyond the regular course of studies in the seminaries. This reaction may result from the fact that some of the Lutheran church bodies do require four years, including the vicarage or internship, at present. The addition of another year, totaling five years, would bring a negative reaction. A few of the twenty-seven per cent who favor an additional clinical year qualified their positive answer with marginal notes suggesting that it should be a part of the internship.

The writer would agree that the clinical training should be included within four years at a seminary. The clinical training could be taken either during the summers or during one school year.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	58	102	51	2	213
Mo. Synod	11	30	21	0	62
U. Luth.	28	26	14	1	69
Amer. Luth.	7	19	6	0	32
Ev. Luth.	6	10	2	1	19
Aug. Luth.	4	10	6	0	20
Luth. Free	1	2	0	0	3
U. Ev. Luth.	1	3	1	0	5
Dan. Luth.	0	1	0	0	1
Suomi Synod	0	1	1	0	2

34. Do you favor a psychological counselor to seminarians during their preparation for the ministry?

Sixty-nine per cent of the respondents favor a psychological counselor to seminarians during their preparation for the ministry. Such a counselor could administer a program of testing and psychological counseling to guide and direct the seminarians in their courses of study as well as their own personal problems.¹⁴ In the event that seminaries could not afford to hire a person whose duties would be only those of a psychological counselor, it may be that the psychological counselor also could be the director of the clinical program of the seminary.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	147	22	40	4	213
Mo. Synod	45	2	13	2	62
U. Luth.	45	14	10	0	69
Amer. Luth.	24	2	6	0	32
Ev. Luth.	13	0	4	2	19
Aug. Luth.	13	2	5	0	20
Luth. Free	2	0	1	0	3
U. Ev. Luth.	3	2	0	0	5
Dan. Luth.	1	0	0	0	1
Suomi Synod	1	0	1	0	2

14. See The Lutheran, Vol.30, No.52 (September 22, 1948), p.7. Dr. Gould Wickey of the United Lutheran Church Board of Education endorsed the idea that seminaries need trained testers and student counselors.

35. Should our boards of education encourage graduate study in the field of pastoral care?

Nearly all of the respondents agree that the boards of education within the Lutheran Church should encourage graduate study in the field of pastoral care. The marginal notes reveal that some who favor such study would qualify their statements to the extent that only a few, selected by these boards, should be given advanced training. The writer, however, thinks that it would be profitable if most of our Lutheran pastors would avail themselves of the opportunity to take advanced training in one of the modern clinical centers, not only to learn advanced techniques but also to become better acquainted with important developments in pastoral care to the sick in hospitals and to those in prisons, etc. They could then translate these new approaches into their own pastoral ministries.

	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>No answer</u>	<u>TOTAL</u>
TOTAL	190	4	16	3	213
Mo. Synod	58	0	4	0	62
U. Luth.	60	2	5	2	69
Amer. Luth.	29	1	2	0	32
Ev. Luth.	17	0	1	1	19
Aug. Luth.	19	0	1	0	20
Luth. Free	2	0	1	0	3
U. Ev. Luth.	4	1	0	0	5
Dan. Luth.	0	0	1	0	1
Suomi Synod	1	0	1	0	2

22. Should an attempt be made to establish a permanent committee in the field of research?

Answers all of the respondents were that the committee

of education within the University should be organized

to study in the field of research. The committee

will reveal that some of the most serious difficulties

which exist in the field of research are, first, the lack of

adequate facilities, second, the lack of adequate training. The committee

will, however, believe that it will be possible to meet all

the various problems which will be presented by the committee

to the various problems which will be presented by the committee

to the various problems which will be presented by the committee

to the various problems which will be presented by the committee

to the various problems which will be presented by the committee

to the various problems which will be presented by the committee

to the various problems which will be presented by the committee

Answers	Yes	No	Total
1. Yes	10	0	10
2. Yes	10	0	10
3. Yes	10	0	10
4. Yes	10	0	10
5. Yes	10	0	10
6. Yes	10	0	10
7. Yes	10	0	10
8. Yes	10	0	10
9. Yes	10	0	10
10. Yes	10	0	10
11. Yes	10	0	10
12. Yes	10	0	10
13. Yes	10	0	10
14. Yes	10	0	10
15. Yes	10	0	10
16. Yes	10	0	10
17. Yes	10	0	10
18. Yes	10	0	10
19. Yes	10	0	10
20. Yes	10	0	10
21. Yes	10	0	10
22. Yes	10	0	10

36. Have any of the following men had any influence on your methods of pastoral care?

- | | |
|--------------------|---------------------|
| (a) Russell Dicks | (e) Paul E. Johnson |
| (b) Rollo May | (f) Sigmund Freud |
| (c) Seward Hiltner | (g) Karl Stolz |
| (d) Carroll Wise | (h) Carl Jung |

Over half of the respondents indicated that none of these men have had any influence on their methods of pastoral care. Twenty-nine per cent have been influenced by Russell Dicks¹⁵ and twenty per cent, by Karl Stolz. Respondents added names such as Bonnell, Dunbar, Schindler, Gerberding, Wood, Sadler, and Rogers.

	(a)	(b)	(c)	(d)	(e)	(f)	(g)	(h)	No
TOTAL	61	29	18	7	9	29	42	22	114
Mo. Synod	6	2	1	0	1	4	10	4	45
U. Luth.	36	13	7	3	0	16	14	14	23
Amer. Luth.	5	3	6	2	1	4	5	1	19
Ev. Luth.	4	4	1	1	4	2	4	0	11
Aug. Luth.	7	5	2	1	2	1	5	0	12
Luth. Free	1	0	0	0	0	1	0	0	1
U. Ev. Luth.	2	0	1	0	0	0	1	0	3
Dan. Luth.	0	1	0	0	0	1	1	1	0
Suomi Synod	0	1	0	0	1	0	2	2	0

Respondents gave multiple answers.

15. See Richard C. Cabot and Russell L. Dicks, The Art of Ministering To The Sick, (New York: The Macmillan Company, 1938), which has had a very wide circulation.

56. Name any of the following and explain its relation to the station.

- | | | | |
|-----|------------------|-----|----------------|
| (1) | Edward J. Gorman | (1) | John J. Gorman |
| (2) | John J. Gorman | (2) | John J. Gorman |
| (3) | John J. Gorman | (3) | John J. Gorman |
| (4) | John J. Gorman | (4) | John J. Gorman |
| (5) | John J. Gorman | (5) | John J. Gorman |

Over half of the respondents in the 1990 survey were

These are the two main types of *in situ* hybridization.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

There are twenty four cases of this disease in the hospital and

0-28697-00-0

1900-1901, 1902-1903, 1903-1904, 1904-1905, 1905-1906, 1906-1907, 1907-1908, 1908-1909, 1909-1910, 1910-1911, 1911-1912, 1912-1913, 1913-1914, 1914-1915, 1915-1916, 1916-1917, 1917-1918, 1918-1919, 1919-1920, 1920-1921, 1921-1922, 1922-1923, 1923-1924, 1924-1925, 1925-1926, 1926-1927, 1927-1928, 1928-1929, 1929-1930, 1930-1931, 1931-1932, 1932-1933, 1933-1934, 1934-1935, 1935-1936, 1936-1937, 1937-1938, 1938-1939, 1939-1940, 1940-1941, 1941-1942, 1942-1943, 1943-1944, 1944-1945, 1945-1946, 1946-1947, 1947-1948, 1948-1949, 1949-1950, 1950-1951, 1951-1952, 1952-1953, 1953-1954, 1954-1955, 1955-1956, 1956-1957, 1957-1958, 1958-1959, 1959-1960, 1960-1961, 1961-1962, 1962-1963, 1963-1964, 1964-1965, 1965-1966, 1966-1967, 1967-1968, 1968-1969, 1969-1970, 1970-1971, 1971-1972, 1972-1973, 1973-1974, 1974-1975, 1975-1976, 1976-1977, 1977-1978, 1978-1979, 1979-1980, 1980-1981, 1981-1982, 1982-1983, 1983-1984, 1984-1985, 1985-1986, 1986-1987, 1987-1988, 1988-1989, 1989-1990, 1990-1991, 1991-1992, 1992-1993, 1993-1994, 1994-1995, 1995-1996, 1996-1997, 1997-1998, 1998-1999, 1999-2000, 2000-2001, 2001-2002, 2002-2003, 2003-2004, 2004-2005, 2005-2006, 2006-2007, 2007-2008, 2008-2009, 2009-2010, 2010-2011, 2011-2012, 2012-2013, 2013-2014, 2014-2015, 2015-2016, 2016-2017, 2017-2018, 2018-2019, 2019-2020, 2020-2021, 2021-2022, 2022-2023, 2023-2024, 2024-2025, 2025-2026, 2026-2027, 2027-2028, 2028-2029, 2029-2030, 2030-2031, 2031-2032, 2032-2033, 2033-2034, 2034-2035, 2035-2036, 2036-2037, 2037-2038, 2038-2039, 2039-2040, 2040-2041, 2041-2042, 2042-2043, 2043-2044, 2044-2045, 2045-2046, 2046-2047, 2047-2048, 2048-2049, 2049-2050, 2050-2051, 2051-2052, 2052-2053, 2053-2054, 2054-2055, 2055-2056, 2056-2057, 2057-2058, 2058-2059, 2059-2060, 2060-2061, 2061-2062, 2062-2063, 2063-2064, 2064-2065, 2065-2066, 2066-2067, 2067-2068, 2068-2069, 2069-2070, 2070-2071, 2071-2072, 2072-2073, 2073-2074, 2074-2075, 2075-2076, 2076-2077, 2077-2078, 2078-2079, 2079-2080, 2080-2081, 2081-2082, 2082-2083, 2083-2084, 2084-2085, 2085-2086, 2086-2087, 2087-2088, 2088-2089, 2089-2090, 2090-2091, 2091-2092, 2092-2093, 2093-2094, 2094-2095, 2095-2096, 2096-2097, 2097-2098, 2098-2099, 2099-2100, 2100-2101, 2101-2102, 2102-2103, 2103-2104, 2104-2105, 2105-2106, 2106-2107, 2107-2108, 2108-2109, 2109-2110, 2110-2111, 2111-2112, 2112-2113, 2113-2114, 2114-2115, 2115-2116, 2116-2117, 2117-2118, 2118-2119, 2119-2120, 2120-2121, 2121-2122, 2122-2123, 2123-2124, 2124-2125, 2125-2126, 2126-2127, 2127-2128, 2128-2129, 2129-2130, 2130-2131, 2131-2132, 2132-2133, 2133-2134, 2134-2135, 2135-2136, 2136-2137, 2137-2138, 2138-2139, 2139-2140, 2140-2141, 2141-2142, 2142-2143, 2143-2144, 2144-2145, 2145-2146, 2146-2147, 2147-2148, 2148-2149, 2149-2150, 2150-2151, 2151-2152, 2152-2153, 2153-2154, 2154-2155, 2155-2156, 2156-2157, 2157-2158, 2158-2159, 2159-2160, 2160-2161, 2161-2162, 2162-2163, 2163-2164, 2164-2165, 2165-2166, 2166-2167, 2167-2168, 2168-2169, 2169-2170, 2170-2171, 2171-2172, 2172-2173, 2173-2174, 2174-2175, 2175-2176, 2176-2177, 2177-2178, 2178-2179, 2179-2180, 2180-2181, 2181-2182, 2182-2183, 2183-2184, 2184-2185, 2185-2186, 2186-2187, 2187-2188, 2188-2189, 2189-2190, 2190-2191, 2191-2192, 2192-2193, 2193-2194, 2194-2195, 2195-2196, 2196-2197, 2197-2198, 2198-2199, 2199-2200, 2200-2201, 2201-2202, 2202-2203, 2203-2204, 2204-2205, 2205-2206, 2206-2207, 2207-2208, 2208-2209, 2209-2210, 2210-2211, 2211-2212, 2212-2213, 2213-2214, 2214-2215, 2215-2216, 2216-2217, 2217-2218, 2218-2219, 2219-2220, 2220-2221, 2221-2222, 2222-2223, 2223-2224, 2224-2225, 2225-2226, 2226-2227, 2227-2228, 2228-2229, 2229-2230, 2230-2231, 2231-2232, 2232-2233, 2233-2234, 2234-2235, 2235-2236, 2236-2237, 2237-2238, 2238-2239, 2239-2240, 2240-2241, 2241-2242, 2242-2243, 2243-2244, 2244-2245, 2245-2246, 2246-2247, 2247-2248, 2248-2249, 2249-2250, 2250-2251, 2251-2252, 2252-2253, 2253-2254, 2254-2255, 2255-2256, 2256-2257, 2257-2258, 2258-2259, 2259-2260, 2260-2261, 2261-2262, 2262-2263, 2263-2264, 2264-2265, 2265-2266, 2266-2267, 2267-2268, 2268-2269, 2269-2270, 2270-2271, 2271-2272, 2272-2273, 22

37. Within the past five years how many books have you read on pastoral care?

The average for these two hundred thirteen respondents is four books for the past five year period. The respondents of the United Lutheran Church in America averaged six books within the past five years, which is the highest average among the nine Lutheran church bodies surveyed.

Very few books on pastoral care have been written by Lutherans recently. Seminaries, therefore, have depended upon the old standard works in teaching their practical courses. Some of the books, written by the men listed in the previous question, are being used in Lutheran seminaries today. The recent seminary graduates, however, make up a small percentage of the Lutheran pastors in America.

	<u>Total Books Read</u>	<u>Average Books Read</u>	<u>Total Respondents</u>
TOTAL	930	4	213
Mo. Synod	222	3	62
U. Luth.	390	6	69
Amer. Luth.	70	2	32
Ev. Luth.	79	4	19
Aug. Luth.	103	5	20
Luth. Free	5	2	3
U. Ev. Luth.	7	1	5
Dan. Luth.	50	50	1
Suomi Synod	4	2	2

d. Complete questionnaire with survey totals

The complete questionnaire, the form in which it was sent to the four hundred ninety-six pastors of the nine Lutheran church bodies, with the survey totals, which follows, is not only a summary of the survey results but also a composite picture of Lutheran pastoral care in the present era as revealed by the respondents.

I. CONCEPTS OF LUTHERAN PASTORAL CARE

1. How do you think the Lutheran concept of pastoral care is best described:

(a) Helping people in trouble	<u>9</u>
(b) Growth in grace and knowledge	<u>34</u>
(c) Care or cure of souls	<u>109</u>
(d) Spiritual direction	<u>27</u>

Combinations of:

(a), (b), and (c)	<u>2</u>
(a) and (d)	<u>7</u>
(b) and (c)	<u>7</u>
(b) and (d)	<u>4</u>
(c) and (d)	<u>7</u>
(a), (b), (c), and (d)	<u>7</u>

2. Does Lutheran pastoral care in America today depart from Luther's emphasis in pastoral care?

(a) Yes	<u>47</u>	(b) No	<u>87</u>	(c) Uncertain	<u>76</u>
No opinion given <u>3</u>					

3. Do Lutheran pastors consider the Lutheran concept of pastoral care unique?

(a) Yes	<u>117</u>	(b) No	<u>62</u>	(c) Uncertain	<u>30</u>
No opinion given <u>4</u>					

4. Do you consider pastoral care:

(a) Ministry to groups (societies, Sunday School, councils)	<u>0</u>
(b) Ministry of liturgy, sermons, public confession	<u>4</u>
(c) Ministry to individuals	<u>131</u>

Combinations of:

(a), (b), and (c)	<u>47</u>
(a) and (c)	<u>11</u>
(b) and (c)	<u>18</u>
No opinion given	<u>2</u>

d. Complete dissemination with survey totals

The complete dissemination, the form in which it was sent to the four hundred ninety-six members of the sub-committee, with the survey totals, which follow, is not only a summary of the survey results but also a complete picture of the survey results in the present and as revealed by the respondents.

I. COMPLETION OF SURVEY RESULTS

1. How do you think the following concept of gestural care is best described:

(a) Religion possible in France	100
(b) Growth in power and knowledge	100
(c) Growth in power and knowledge	100
(d) Spiritual education	100
(e) Spiritual education	100
(f) Spiritual education	100
(g) Spiritual education	100
(h) Spiritual education	100
(i) Spiritual education	100
(j) Spiritual education	100
(k) Spiritual education	100
(l) Spiritual education	100
(m) Spiritual education	100
(n) Spiritual education	100
(o) Spiritual education	100
(p) Spiritual education	100
(q) Spiritual education	100
(r) Spiritual education	100
(s) Spiritual education	100
(t) Spiritual education	100
(u) Spiritual education	100
(v) Spiritual education	100
(w) Spiritual education	100
(x) Spiritual education	100
(y) Spiritual education	100
(z) Spiritual education	100

2. How do you think the following concept of gestural care is best described:

(a) Yes (b) No (c) Uncertain (d) No opinion given

3. Do you consider the following concept of gestural care best described:

(a) Yes (b) No (c) Uncertain (d) No opinion given

4. Do you consider the following concept of gestural care best described:

(a) Ministry to the poor (b) Ministry to the poor (c) Ministry to the poor (d) Ministry to the poor (e) Ministry to the poor (f) Ministry to the poor (g) Ministry to the poor (h) Ministry to the poor (i) Ministry to the poor (j) Ministry to the poor (k) Ministry to the poor (l) Ministry to the poor (m) Ministry to the poor (n) Ministry to the poor (o) Ministry to the poor (p) Ministry to the poor (q) Ministry to the poor (r) Ministry to the poor (s) Ministry to the poor (t) Ministry to the poor (u) Ministry to the poor (v) Ministry to the poor (w) Ministry to the poor (x) Ministry to the poor (y) Ministry to the poor (z) Ministry to the poor

(a) Ministry to the poor	100
(b) Ministry to the poor	100
(c) Ministry to the poor	100
(d) Ministry to the poor	100
(e) Ministry to the poor	100
(f) Ministry to the poor	100
(g) Ministry to the poor	100
(h) Ministry to the poor	100
(i) Ministry to the poor	100
(j) Ministry to the poor	100
(k) Ministry to the poor	100
(l) Ministry to the poor	100
(m) Ministry to the poor	100
(n) Ministry to the poor	100
(o) Ministry to the poor	100
(p) Ministry to the poor	100
(q) Ministry to the poor	100
(r) Ministry to the poor	100
(s) Ministry to the poor	100
(t) Ministry to the poor	100
(u) Ministry to the poor	100
(v) Ministry to the poor	100
(w) Ministry to the poor	100
(x) Ministry to the poor	100
(y) Ministry to the poor	100
(z) Ministry to the poor	100

5. Has your inner call to the ministry influenced your pastoral care?
 (a) Yes 183 (b) No 8 (c) Uncertain 14
 No opinion given 8
6. Is your pastoral care influenced by any of these theological concepts?
 (a) Sin 159 (d) Sanctification 115
 (b) Grace 171 (e) Redemption 125
 (c) Justification 113 (f) Doctrine of last things 80
7. Which do you consider the most significant task of the minister?
 (a) Preaching 130 (c) Counseling 16
 (b) Teaching 20 (d) Administration 0
 Combinations of:
 (a) and (b) 12
 (a) and (c) 12
 (a), (b), and (c) 13
 (b) and (c) 4
 (b) and (d) 1
 (a), (b), and (d) 1
 (a), (b), (c), and (d) 3
 No opinion given 1
8. Which do you make the first aim of your pastoral visit?
 (a) To gain the confidence of the family
 or individual visited 122
 (b) To meet the individual's or family's needs 65
 (c) To discuss the individual's or family's
 relationship to the Church 17
 Combinations of:
 (a) and (b) 3
 (a) and (c) 3
 (b) and (c) 1
 (a), (b), and (c) 1
 No opinion given 1
9. Do you think that Lutheran people go to their pastor more freely than do members of other churches?
 (a) Yes 87 (b) No 62 (c) Uncertain 62
 No opinion given 2
10. In your pastoral care are you concerned only with the religious aspects of your parishioners' problems?
 (a) Yes 27 (b) No 183 (c) Uncertain 3

3. Has your name been in the military service file?
 Yes
 (a) Yes (b) No (c) Not sure
 Yes

3. Is your hospital care influenced by any of these factors?
- | | | | |
|-------------------------|-----|-------------------------|-----|
| (a) Geographic location | Yes | (d) Social class | Yes |
| (b) Sex | Yes | (e) Religion | Yes |
| (c) Disease | Yes | (f) Occupation | Yes |
| (g) Education | Yes | (h) Duration of illness | Yes |

7. Which do you consider the most significant task of the

- | (a) Prescribed | (b) Prescribed | (c) Prescribed | (d) Prescribed |
|----------------|----------------|----------------|----------------|
| 1 | 1 | 1 | 1 |
| 2 | 2 | 2 | 2 |
| 3 | 3 | 3 | 3 |
| 4 | 4 | 4 | 4 |
| 5 | 5 | 5 | 5 |
| 6 | 6 | 6 | 6 |
| 7 | 7 | 7 | 7 |
| 8 | 8 | 8 | 8 |
| 9 | 9 | 9 | 9 |
| 10 | 10 | 10 | 10 |
| 11 | 11 | 11 | 11 |
| 12 | 12 | 12 | 12 |
| 13 | 13 | 13 | 13 |
| 14 | 14 | 14 | 14 |
| 15 | 15 | 15 | 15 |
| 16 | 16 | 16 | 16 |
| 17 | 17 | 17 | 17 |
| 18 | 18 | 18 | 18 |
| 19 | 19 | 19 | 19 |
| 20 | 20 | 20 | 20 |
| 21 | 21 | 21 | 21 |
| 22 | 22 | 22 | 22 |
| 23 | 23 | 23 | 23 |
| 24 | 24 | 24 | 24 |
| 25 | 25 | 25 | 25 |
| 26 | 26 | 26 | 26 |
| 27 | 27 | 27 | 27 |
| 28 | 28 | 28 | 28 |
| 29 | 29 | 29 | 29 |
| 30 | 30 | 30 | 30 |
| 31 | 31 | 31 | 31 |
| 32 | 32 | 32 | 32 |
| 33 | 33 | 33 | 33 |
| 34 | 34 | 34 | 34 |
| 35 | 35 | 35 | 35 |
| 36 | 36 | 36 | 36 |
| 37 | 37 | 37 | 37 |
| 38 | 38 | 38 | 38 |
| 39 | 39 | 39 | 39 |
| 40 | 40 | 40 | 40 |
| 41 | 41 | 41 | 41 |
| 42 | 42 | 42 | 42 |
| 43 | 43 | 43 | 43 |
| 44 | 44 | 44 | 44 |
| 45 | 45 | 45 | 45 |
| 46 | 46 | 46 | 46 |
| 47 | 47 | 47 | 47 |
| 48 | 48 | 48 | 48 |
| 49 | 49 | 49 | 49 |
| 50 | 50 | 50 | 50 |
| 51 | 51 | 51 | 51 |
| 52 | 52 | 52 | 52 |
| 53 | 53 | 53 | 53 |
| 54 | 54 | 54 | 54 |
| 55 | 55 | 55 | 55 |
| 56 | 56 | 56 | 56 |
| 57 | 57 | 57 | 57 |
| 58 | 58 | 58 | 58 |
| 59 | 59 | 59 | 59 |
| 60 | 60 | 60 | 60 |
| 61 | 61 | 61 | 61 |
| 62 | 62 | 62 | 62 |
| 63 | 63 | 63 | 63 |
| 64 | 64 | 64 | 64 |
| 65 | 65 | 65 | 65 |
| 66 | 66 | 66 | 66 |
| 67 | 67 | 67 | 67 |
| 68 | 68 | 68 | 68 |
| 69 | 69 | 69 | 69 |
| 70 | 70 | 70 | 70 |
| 71 | 71 | 71 | 71 |
| 72 | 72 | 72 | 72 |
| 73 | 73 | 73 | 73 |
| 74 | 74 | 74 | 74 |
| 75 | 75 | 75 | 75 |
| 76 | 76 | 76 | 76 |
| 77 | 77 | 77 | 77 |
| 78 | 78 | 78 | 78 |
| 79 | 79 | 79 | 79 |
| 80 | 80 | 80 | 80 |
| 81 | 81 | 81 | 81 |
| 82 | 82 | 82 | 82 |
| 83 | 83 | 83 | 83 |
| 84 | 84 | 84 | 84 |
| 85 | 85 | 85 | 85 |
| 86 | 86 | 86 | 86 |
| 87 | 87 | 87 | 87 |
| 88 | 88 | 88 | 88 |
| 89 | 89 | 89 | 89 |
| 90 | 90 | 90 | 90 |
| 91 | 91 | 91 | 91 |
| 92 | 92 | 92 | 92 |
| 93 | 93 | 93 | 93 |
| 94 | 94 | 94 | 94 |
| 95 | 95 | 95 | 95 |
| 96 | 96 | 96 | 96 |
| 97 | 97 | 97 | 97 |
| 98 | 98 | 98 | 98 |
| 99 | 99 | 99 | 99 |
| 100 | 100 | 100 | 100 |

4. Which do you want the first and second to be? (a) To keep the conditions of the first?

- or individual views of
(b) To want the individual's or family's
(c) To discuss the individual's or family's
responsibility to the world
Contributions of:
(a) and (b)
(c) and (d)
(e) and (f)
(g), (h), (i), (j)
No opinion given

1. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
2. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
3. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
4. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
5. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
6. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
7. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
8. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
9. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)
10. Do you think that business design is a better way to do business than the traditional way? (Yes/No/Don't know)

- [illegible]

11. Which one of the following describes best your primary purpose in pastoral care?

- | | |
|--------------------------------------|-----------|
| (a) To guide & advise individuals | <u>98</u> |
| (b) To exhort & instruct individuals | <u>16</u> |
| (c) To comfort & console individuals | <u>41</u> |
| (d) To guide & advise groups | <u>2</u> |
| (e) To exhort & instruct groups | <u>7</u> |
| (f) To comfort & console groups | <u>0</u> |

Combinations of:

- | | |
|------------------------------|-----------|
| (a), (b), and (c) | <u>8</u> |
| (a) and (c) | <u>22</u> |
| (a) and (d) | <u>2</u> |
| (a) and (e) | <u>1</u> |
| (a), (c), and (d) | <u>1</u> |
| (a), (c), and (e) | <u>1</u> |
| (b) and (c) | <u>2</u> |
| (c) and (d) | <u>1</u> |
| (c) and (e) | <u>4</u> |
| (c), (d), and (e) | <u>1</u> |
| (d), (e), and (f) | <u>1</u> |
| (a), (b), (c), (d), (e), (f) | <u>2</u> |
| No opinion given | <u>3</u> |

II. METHODS OF PASTORAL CARE IS USE TODAY

12. Where do you engage in personal counseling most frequently?

- | | | | |
|---------------|-----------|-------------------------|-----------|
| (a) Parsonage | <u>33</u> | (c) Home of parishioner | <u>92</u> |
| (b) Church | <u>36</u> | (d) Other places | <u>2</u> |

Combinations of:

- | | |
|-------------------|-----------|
| (a) and (c) | <u>33</u> |
| (a), (b), and (c) | <u>1</u> |
| (b) and (c) | <u>12</u> |
| (b) and (d) | <u>1</u> |
| (b), (c), and (d) | <u>1</u> |
| (c) and (d) | <u>2</u> |

13. Where would you prefer to do counseling?

- | | | | |
|---------------|-----------|-------------------------|-----------|
| (a) Parsonage | <u>52</u> | (c) Home of parishioner | <u>41</u> |
| (b) Church | <u>98</u> | (d) Other places | <u>0</u> |

Combinations of:

- | | |
|-------------------|-----------|
| (a) and (c) | <u>10</u> |
| (a), (b), and (c) | <u>2</u> |
| (b) and (c) | <u>8</u> |
| No opinion given | <u>2</u> |

14. Do you have scheduled-office-hours in which people make appointments for pastoral counseling? Yes 60 No 153

11. Which one of the following describes best your present situation in general?

(a) To make a better individual	25
(b) To make a better individual	15
(c) To make a better individual	15
(d) To make a better group	15
(e) To make a better group	15
(f) To make a better group	15
(g) To make a better group	15
(h) To make a better group	15
(i) To make a better group	15
(j) To make a better group	15
(k) To make a better group	15
(l) To make a better group	15
(m) To make a better group	15
(n) To make a better group	15
(o) To make a better group	15
(p) To make a better group	15
(q) To make a better group	15
(r) To make a better group	15
(s) To make a better group	15
(t) To make a better group	15
(u) To make a better group	15
(v) To make a better group	15
(w) To make a better group	15
(x) To make a better group	15
(y) To make a better group	15
(z) To make a better group	15

12. METHOD OF PASTORAL CARE IN THE FUTURE

12. Where do you expect to be in general in the future?

(a) To make a better individual	25
(b) To make a better individual	15
(c) To make a better individual	15
(d) To make a better group	15
(e) To make a better group	15
(f) To make a better group	15
(g) To make a better group	15
(h) To make a better group	15
(i) To make a better group	15
(j) To make a better group	15
(k) To make a better group	15
(l) To make a better group	15
(m) To make a better group	15
(n) To make a better group	15
(o) To make a better group	15
(p) To make a better group	15
(q) To make a better group	15
(r) To make a better group	15
(s) To make a better group	15
(t) To make a better group	15
(u) To make a better group	15
(v) To make a better group	15
(w) To make a better group	15
(x) To make a better group	15
(y) To make a better group	15
(z) To make a better group	15

13. Where would you prefer to be in the future?

(a) To make a better individual	25
(b) To make a better individual	15
(c) To make a better individual	15
(d) To make a better group	15
(e) To make a better group	15
(f) To make a better group	15
(g) To make a better group	15
(h) To make a better group	15
(i) To make a better group	15
(j) To make a better group	15
(k) To make a better group	15
(l) To make a better group	15
(m) To make a better group	15
(n) To make a better group	15
(o) To make a better group	15
(p) To make a better group	15
(q) To make a better group	15
(r) To make a better group	15
(s) To make a better group	15
(t) To make a better group	15
(u) To make a better group	15
(v) To make a better group	15
(w) To make a better group	15
(x) To make a better group	15
(y) To make a better group	15
(z) To make a better group	15

14. Do you have a special interest in the future?

15. How do you find most of your pastoral opportunities?

- (a) Referral 13
 (b) Through your calling 133
 (c) As result of your preaching 47

Combinations of:

- (a) and (b) 5
 (a), (b), and (c) 2
 (a) and (c) 1
 (b) and (c) 8
 No opinion given 4

16. Do you control the length of the pastoral visit or interview by:

- (a) Rigid time limit 1
 (b) Flexible limit 142
 (c) No limit 70

17. Do you keep records of your interviews with parishioners?

- (a) Identifying data (names, ages, addresses) 88
 (b) Verbatim reports 9
 (c) Abbreviated summary of problem 72
 (d) Full records 5

Negative answer given 41
 No opinion given 12

18. In your pastoral counseling, do you use the services of other professional people?

- (1) (a) Doctors 139 (c) Psychiatrists 54
 (b) Lawyers 71 (d) Social workers 93

- (2) (a) Always 2 (c) Seldom 82
 (b) Frequently 95 (d) Never 16
 No opinion given 18

19. How many hours of counseling with individuals, other than pastoral calling, do you schedule per week?

- (a) Less than 5 hours 111
 (b) About 5 hours 40
 (c) More than 5 hours 24

No regular schedule 23
 No opinion given 15

20. Do you employ any specific method of counseling?

- (a) Non-directive (counselee does most of talking about his problems) 41
 (b) Directive (counselor accepts major responsibility in solving prob.) 15
 (c) Responsive (permissive atmosphere with sympathetic responses by counselor; mutual responsibility for progress) 124
 (d) Other methods 0

16. How do you find work at your present organization?

- (a) Excellent 12
- (b) Fair 10
- (c) Poor 10
- (d) No opinion given 0

17. Do you consider the length of the present visit or

- (a) Right time limit 12
- (b) Too long 10
- (c) Too short 0

18. Do you keep records of your information with relation-

- (a) Identifying name (name, room, telephone) 10
- (b) Verbal reports 10
- (c) Approved summary of session 10
- (d) Full reports 0
- (e) No opinion given 0

19. In your personal counseling, do you use the services

- (a) Doctor 10
- (b) Psychiatrist 10
- (c) Social worker 0
- (d) Other professional people 0
- (e) No opinion given 0

20. How many hours of consultation with individuals, other

- (a) Less than 5 hours 10
- (b) About 5 hours 10
- (c) More than 5 hours 0
- (d) No opinion given 0

21. Do you employ any specific method of counseling?

- (a) Non-directive (Counselor does not set limits) 10
- (b) Directive (Counselor assumes major responsibility) 10
- (c) Response (Counselor responds with sympathetic responses by counselor; mutual responsibility for problem) 10
- (d) Other methods 0

Combinations of:

(a) and (b)	<u>5</u>
(a) and (c)	<u>17</u>
(b) and (c)	<u>1</u>
No special method	<u>10</u>

21. Do you counsel with people having the following problems?

(a) Alcoholism	<u>139</u>	(f) Worry	<u>148</u>
(b) Delinquency	<u>124</u>	(g) Mild forms of neurosis	<u>102</u>
(c) Loneliness	<u>112</u>	(h) Sexual maladjustment	<u>86</u>
(d) Anxiety	<u>122</u>	(i) Marital difficulties	<u>182</u>
(e) Psychoses	<u>74</u>		

22. Do you read Scripture or pray in every pastoral visit?

(a) Always	<u>47</u>	(c) Seldom	<u>16</u>
(b) Frequently	<u>146</u>	(d) Never	<u>0</u>
Upon request	<u>1</u>		
No opinion given	<u>3</u>		

23. Are any of the following characteristic of your ministry to the bereaved?

(a) Emancipating the bereaved from the deceased	<u>41</u>
(b) Trying to smooth over loss of loved one as quickly as possible	<u>35</u>
(c) Encouraging conversation about the deceased	<u>78</u>
(d) Avoiding emotional conversation and tears	<u>71</u>
Comfort through religious resources	<u>10</u>
Negative answer given	<u>9</u>
No opinion given	<u>23</u>

24. In hospital visits, do you pray:

(a) Always	<u>117</u>	(c) Seldom	<u>2</u>
(b) Frequently	<u>90</u>	(d) Never	<u>0</u>
Upon request	<u>2</u>		
No opinion given	<u>2</u>		

25. Do you engage in pre-marital counseling, other than at the wedding rehearsal?

(a) Yes	<u>96</u>	(b) No	<u>21</u>	(c) Sometimes	<u>93</u>
No opinion given <u>3</u>					

26. In pre-marital interviews, do you talk with the couples about:

(a) Family worship	<u>168</u>	(f) Sexual adjustments	<u>71</u>
(b) Finances	<u>77</u>	(g) Emotional adjustments	<u>103</u>
(c) Marriage service	<u>147</u>	(h) Children	<u>93</u>
(d) Wedding rehearsal	<u>137</u>	(i) Housing	<u>77</u>
(e) Church membership	<u>191</u>	(j) Other problems	<u>78</u>

Unbalanced:

(a) and (b)	1
(a) and (c)	1
(b) and (c)	1
(a) and (b) and (c)	1
Total	4

21. Do you counsel with people having the following problems?

(a) Alcoholism	100
(b) Delinquency	100
(c) Laziness	100
(d) Nervousness	100
(e) Physical handicap	100
(f) Unemployment	100
Total	600

22. Do you have difficulty or find it very difficult to answer the following questions?

(a) Always	0
(b) Frequently	10
(c) Sometimes	10
(d) Never	0
Total	20

23. Are any of the following characteristics of your wife or husband?

(a) Immoral	100
(b) Trying to control over him or her	100
(c) Encouraging conversation about the deceased	100
(d) Avoiding conversation about the deceased	100
(e) Encouraging conversation about the deceased	100
Total	500

(a) Always	100
(b) Frequently	100
(c) Sometimes	100
(d) Never	0
Total	300

24. In hospital visits, do you find:

(a) Always	100
(b) Frequently	100
(c) Sometimes	100
(d) Never	0
Total	300

25. Do you consider it very difficult, somewhat difficult, or not difficult to answer the following questions?

(a) Yes	100
(b) Somewhat	100
(c) Not difficult	100
Total	300

26. In pre-marital interviews, do you talk with the couple about:

(a) Family history	100
(b) Physical handicap	100
(c) Mental handicap	100
(d) Religious beliefs	100
(e) Social background	100
(f) Other problems	100
Total	600

27. In your pastoral care of the children in your parish, do you use any of these techniques?
- | | |
|---|------------|
| (a) Conversation individually with children | <u>158</u> |
| (b) Private interviews with confirmands | <u>135</u> |
| (c) Participation in children's educational activities | <u>172</u> |
| (d) Participation in children's recreational activities | <u>143</u> |
28. In your pastoral care of the aged, which do you do most frequently?
- | | |
|--|------------|
| (a) Administration of the sacraments | <u>170</u> |
| (b) Encouraging hobbies and travel | <u>6</u> |
| (c) Finding suitable homes | <u>16</u> |
| (d) Introducing organizations for aged | <u>6</u> |
| (e) Introducing friends to aged | <u>141</u> |
| (f) Periodic visits | <u>196</u> |

III. APPRAISAL OF MODERN TRENDS

29. Have you pursued studies in psychology beyond your Seminary courses?
- | | | | |
|---------------------|------------|------------------------|-----------|
| (a) No | <u>77</u> | (c) Psych. of religion | <u>49</u> |
| (b) Pastoral psych. | <u>108</u> | (d) Secular psych. | <u>56</u> |
30. Have you had clinical training at a recognized center where you learned "by doing" and received constructive criticisms on verbatim reports of your interviews?
- | | | | |
|-------------------|------------|----------------------|-----------|
| (a) No | <u>172</u> | (c) In a reformatory | <u>4</u> |
| (b) In a hospital | <u>16</u> | (d) In a parish | <u>13</u> |
| Other places | <u>2</u> | | |
| No opinion given | <u>8</u> | | |
31. If you had the opportunity, would you take advanced training at a clinical center?
- | | | | | | |
|------------------|------------|--------|-----------|---------------|-----------|
| (a) Yes | <u>120</u> | (b) No | <u>19</u> | (c) Uncertain | <u>70</u> |
| No opinion given | <u>4</u> | | | | |
32. Do you think that seminary students should have clinical pastoral training in their seminary curriculum under a clinically trained supervisor?
- | | | | | | |
|------------------|------------|--------|----------|---------------|-----------|
| (a) Yes | <u>183</u> | (b) No | <u>4</u> | (c) Uncertain | <u>24</u> |
| No opinion given | <u>2</u> | | | | |
33. Do you think that clinical training should be an additional year beyond the regular course of studies?
- | | | | | | |
|------------------|-----------|--------|------------|---------------|-----------|
| (a) Yes | <u>58</u> | (b) No | <u>102</u> | (c) Uncertain | <u>51</u> |
| No opinion given | <u>2</u> | | | | |

27. In your personal work or the children in your family, do you use any of these techniques?
- (a) Conversation exclusively with children 100
(b) Private interviews with children 100
(c) Participation in children's recreational activities 100
(d) Participation in children's recreational activities 100
28. In your personal work or the home, which do you do most frequently?
- (a) Identification of the symptoms 100
(b) Encouraging positive and timely 100
(c) Encouraging positive and timely 100
(d) Encouraging positive and timely 100
(e) Encouraging positive and timely 100
(f) Encouraging positive and timely 100
(g) Encouraging positive and timely 100
(h) Encouraging positive and timely 100
(i) Encouraging positive and timely 100
(j) Encouraging positive and timely 100

III. ATTITUDE OF MOTHER TOWARD

29. Have you personal attitude in any way changed toward your child?
- (a) No 100
(b) Yes 100
(c) Yes 100
(d) Yes 100
(e) Yes 100
(f) Yes 100
(g) Yes 100
(h) Yes 100
(i) Yes 100
(j) Yes 100
30. Have you had clinical attitude in any way changed toward your child?
- (a) No 100
(b) Yes 100
(c) Yes 100
(d) Yes 100
(e) Yes 100
(f) Yes 100
(g) Yes 100
(h) Yes 100
(i) Yes 100
(j) Yes 100
31. If you had the opportunity, would you have someone training as a clinical center?
- (a) Yes 100
(b) No 100
(c) No 100
(d) No 100
(e) No 100
(f) No 100
(g) No 100
(h) No 100
(i) No 100
(j) No 100
32. Do you think that training should be given to all personnel training in their primary occupation under a clinical training program?
- (a) Yes 100
(b) No 100
(c) No 100
(d) No 100
(e) No 100
(f) No 100
(g) No 100
(h) No 100
(i) No 100
(j) No 100
33. Do you think that clinical training should be an essential part of the regular course of education?
- (a) Yes 100
(b) No 100
(c) No 100
(d) No 100
(e) No 100
(f) No 100
(g) No 100
(h) No 100
(i) No 100
(j) No 100

34. Do you favor a psychological counselor to seminarians during their preparation for the ministry?
 (a) Yes 147 (b) No 22 (c) Uncertain 40
 No opinion given 4
35. Should our boards of education encourage graduate study in the field of pastoral care?
 (a) Yes 190 (b) No 4 (c) Uncertain 16
 No opinion given 3
36. Have any of the following men had any influence on your methods of pastoral care?
- | | | | |
|--------------------|-----------|---------------------|-----------|
| (a) Russell Dicks | <u>61</u> | (e) Paul E. Johnson | <u>9</u> |
| (b) Rollo May | <u>29</u> | (f) Sigmund Freud | <u>29</u> |
| (c) Seward Hiltner | <u>18</u> | (g) Karl Stolz | <u>42</u> |
| (d) Carroll Wise | <u>7</u> | (h) Carl Jung | <u>22</u> |
- Names added:
- | | |
|------------|----------|
| Bonnell | <u>3</u> |
| Dunbar | <u>1</u> |
| Schindler | <u>1</u> |
| Gerberding | <u>1</u> |
| Wood | <u>1</u> |
| Sadler | <u>1</u> |
| Rogers | <u>1</u> |
37. Within the past five years how many books have you read on pastoral care? 930 (Average: 4)

YOU NEED NOT SIGN THIS BALLOT BUT PLEASE GIVE THE FOLLOWING:

Age _____ Seminary training _____

Synod or district _____ Church body _____

City or town _____ State _____

Pop. of city or town _____ Total membership of your church _____

Any comments:

Do you have a high school diploma or equivalent?
 (Yes/No) (If Yes, specify year)

25. Show the out of state or foreign residence of the person in the field of general interest.

(a) Yes (b) No (c) Uncertain (d) Other

10. Have any of the following been the subject of your research or interest?

1	1000000	(a)	1000000	(a)
2	1000000	(b)	1000000	(b)
3	1000000	(c)	1000000	(c)
4	1000000	(d)	1000000	(d)
5	1000000	(e)	1000000	(e)
6	1000000	(f)	1000000	(f)
7	1000000	(g)	1000000	(g)
8	1000000	(h)	1000000	(h)
9	1000000	(i)	1000000	(i)
10	1000000	(j)	1000000	(j)
11	1000000	(k)	1000000	(k)
12	1000000	(l)	1000000	(l)
13	1000000	(m)	1000000	(m)
14	1000000	(n)	1000000	(n)
15	1000000	(o)	1000000	(o)
16	1000000	(p)	1000000	(p)
17	1000000	(q)	1000000	(q)
18	1000000	(r)	1000000	(r)
19	1000000	(s)	1000000	(s)
20	1000000	(t)	1000000	(t)
21	1000000	(u)	1000000	(u)
22	1000000	(v)	1000000	(v)
23	1000000	(w)	1000000	(w)
24	1000000	(x)	1000000	(x)
25	1000000	(y)	1000000	(y)
26	1000000	(z)	1000000	(z)
27	1000000	(aa)	1000000	(aa)
28	1000000	(ab)	1000000	(ab)
29	1000000	(ac)	1000000	(ac)
30	1000000	(ad)	1000000	(ad)
31	1000000	(ae)	1000000	(ae)
32	1000000	(af)	1000000	(af)
33	1000000	(ag)	1000000	(ag)
34	1000000	(ah)	1000000	(ah)
35	1000000	(ai)	1000000	(ai)
36	1000000	(aj)	1000000	(aj)
37	1000000	(ak)	1000000	(ak)
38	1000000	(al)	1000000	(al)
39	1000000	(am)	1000000	(am)
40	1000000	(an)	1000000	(an)
41	1000000	(ao)	1000000	(ao)
42	1000000	(ap)	1000000	(ap)
43	1000000	(aq)	1000000	(aq)
44	1000000	(ar)	1000000	(ar)
45	1000000	(as)	1000000	(as)
46	1000000	(at)	1000000	(at)
47	1000000	(au)	1000000	(au)
48	1000000	(av)	1000000	(av)
49	1000000	(aw)	1000000	(aw)
50	1000000	(ax)	1000000	(ax)
51	1000000	(ay)	1000000	(ay)
52	1000000	(az)	1000000	(az)
53	1000000	(ba)	1000000	(ba)
54	1000000	(bb)	1000000	(bb)
55	1000000	(bc)	1000000	(bc)
56	1000000	(bd)	1000000	(bd)
57	1000000	(be)	1000000	(be)
58	1000000	(bf)	1000000	(bf)
59	1000000	(bg)	1000000	(bg)
60	1000000	(bh)	1000000	(bh)
61	1000000	(bi)	1000000	(bi)
62	1000000	(bj)	1000000	(bj)
63	1000000	(bk)	1000000	(bk)
64	1000000	(bl)	1000000	(bl)
65	1000000	(bm)	1000000	(bm)
66	1000000	(bn)	1000000	(bn)
67	1000000	(bo)	1000000	(bo)
68	1000000	(bp)	1000000	(bp)
69	1000000	(bq)	1000000	(bq)
70	1000000	(br)	1000000	(br)
71	1000000	(bs)	1000000	(bs)
72	1000000	(bt)	1000000	(bt)
73	1000000	(bu)	1000000	(bu)
74	1000000	(bv)	1000000	(bv)
75	1000000	(bw		

1. Name of the person or organization that is the subject of the investigation.

2. The date of the investigation.

3. The name of the person or organization that conducted the investigation.

4. The name of the person or organization that is the subject of the investigation.

5. The date of the investigation.

6. The name of the person or organization that conducted the investigation.

7. The name of the person or organization that is the subject of the investigation.

8. The date of the investigation.

9. The name of the person or organization that conducted the investigation.

10. The name of the person or organization that is the subject of the investigation.

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CHAPTER VI

THE LUTHERAN PASTORAL MINISTRY

1. DOCTRINE OF THE CALL TO THE MINISTRY

a. Definition of the call

The call to the ministry is from three sources, as Jacob Fry asserted, from God, from the Church, and from a particular congregation.¹ The call from God to enter the ministry is effected through the working of the Holy Spirit. The call is specific and personal; the Holy Spirit through the call singles out a particular individual for the office and the work of the ministry.

The inner call to the ministry, or the call from God, which was mentioned in the fifth question of the writers' questionnaire,² is rudimentary in Lutheran pastoral care.

All our theologians insist upon close adherence, in judging the qualifications for the ministry, to the rules laid down in the Pastoral Epistles (I Tim. iii. 1-6; Tit. i. 6-9), which clearly forbid entrance into the office for any other reason than devotion to the Master. They recognize also a true movement of the Holy Ghost upon the mind of the individual in leading him, through the study of the outward Word of God, to the conviction that it is his duty to seek the holy office.³

1. Jacob Fry, The Pastor's Guide (Philadelphia: General Council Publication House, 1915), p. 5.

2. Cf. ante, p. 127.

3. Henry E. Jacobs, "The Lutheran Doctrine of the Ministry," The Lutheran Church Review, Vol. 29, (Philadelphia: General Council Publication House, 1910), p. 26.

THE EVANGELICAL MINISTRY

1. NATURE OF THE CALL TO THE MINISTRY

A. Definition of the call

The call to the ministry is from three sources, as we have just suggested. First, from the Church, and from a particular congregation. The call from God is more the ministry is effected through the working of the Holy Spirit. The call is specific and personal; the Holy Spirit through the call singles out a particular individual for the office and the work of the ministry.

The inner call to the ministry, or the call from God, which was mentioned in the first question of the writers questionnaire,¹ is preliminary in nature and very rare.

(1) Our theologians insist upon close attention, in making the qualifications for the ministry, to the inner call in the individual (1 Tim. iii. 1-3; Tit. i. 5-9), which clearly implies entrance into the office for any other reason than devotion to God. They recognize also a time movement of the Holy Spirit upon the mind of the individual in leading him, through the agency of the outward Word of God, to the conviction that it is his duty to seek the holy office.

1. Jacobus, *The Pastor's Guide* (Philadelphia: General Council Publication Board, 1912), p. 2.
2. *Ibid.*, p. 127.
3. Henry E. Jacobs, *The Lutheran Doctrine of the Ministry* (The Lutheran Church Review, Vol. 32, April, 1911-12); General Council Publication Board, 1913, p. 22.

In order for the call to the ministry to become effective it must be issued by those whom God has given this prerogative. It is the province of the whole Church to ordain men to the ministry.

Wherefore it is necessary for the Church to retain the authority to call, elect and ordain ministers. And this is a gift exclusively given to the Church which no human power can wrest from the Church. . . here belong the words of Christ which testify that the keys have been given to the Church and not merely to certain persons. (Matt. 18:20) "Where two or three are gathered in my name. . ."⁴

Thus it is maintained that wherever the true Church exists, there is the right to call, elect and ordain ministers.

The individual's desire to become a minister is not sufficient proof that he is chosen by the Holy Spirit; it is not something which the man may decide for himself. It is the province of the whole Church to ordain men after they have been properly prepared for the ministry. The Church is placed in a position to act upon the consecration, the character, the ability, and the preparedness of the candidate. Through the synods⁵ the Church does examine and, upon proper credentials, ordain the candidate, or exclude him.

4. Henry E. Jacobs, editor, The Book of Concord or Symbolical Books of the Evangelical Lutheran Church, Vol. 1, (Philadelphia: United Lutheran Publication House, 1883), p. 349 - 350.

5. Synods are assemblies of congregations within the Lutheran Church.

In order for the call to the ministry to become effective it must be issued by those whom God has given this prerogative. It is the province of the whole Church to obtain consent to the ministry.

Therefore it is necessary for the Church to call and ordain ministers. And this is a gift exclusively given to the Church which no human power can wrest from her. There is no power beyond the words of Christ which testify that the keys have been given to the Church and not merely to certain persons. (Matt. 16:19) "Whosoever binds on earth shall be bound in heaven." . . .

There is no contention that wherever the true Church exists, there is the right to call, elect and ordain ministers. The individual's desire to become a minister is not sufficient proof that he is chosen by the Holy Spirit; it is not something which he can decide for himself. It is the province of the whole Church to obtain consent when they have been properly prepared for the ministry. The Church is placed in a position to see to the consecration of the character, the ability, and the preparation of the candidate. Through the synods, the Church does examine and upon proper testimonials, ordains the candidate, or exclude him.

Rev. J. Jacob, editor, The Book of Concord or Confessions of the Evangelical Lutheran Church, Vol. I, (Philadelphia: United Lutheran Publication House, 1905), p. 302-303.
 S. Synods are assemblies of congregations within the Lutheran Church.

He must possess character, capacity and competency for the work, or he is not called to take it up. His character must not only be moral and unstained, but that which manifests a fervent piety, influenced by love to God and the souls of men. So, too, there must be a mental training and ability to instruct others. . . . He must possess gifts of speech, elements of leadership, and a full supply of strong common sense and correct judgment. Of all these qualifications the church must be the judge, and in her Synodical organization and authority must extend the call to the ministry.⁶

The external call to a particular congregation precedes ordination. No man can be ordained unless he first has been called to a particular congregation or field. The candidate may not solicit such a call nor select the place of his ministry. In general he must wait until a particular congregation is vacant and desires his services. "Nor can he," Fry maintained, "of his own accord change the field of his ministry and exercise his office elsewhere without such a call, no more than the mayor of any town. . . . can remove to other localities and there exercise the duties of his office."⁷

The Lutheran Church in America, in general, repudiates the hierarchical position of apostolic succession, or any outward succession. "The only succession she acknowledges is a succession in doctrine, work and spirit of the apostles."⁸ The pastor is a successor to Christ and his

6. Fry, op. cit., p. 6.

7. Ibid., p. 7.

8. G. H. Gerberding, The Lutheran Pastor (Minneapolis: Augsburg Publishing House, 1902), p. 72.

He must possess character, capacity and energy for the work, or he is not called to take it up. His character must not only be good and unimpaired, but that which constitutes a true and lasting influence of love to God and the world of men. He, too, there must be a mental training and ability to handle the Word of God. He must possess gifts of speech, wisdom of leadership, and a full supply of various other gifts and powers of judgment. Of all these qualifications the church must be the judge, and in her synodical organization and action it must extend the call to the ministry.

The national call to a particular congregation pre-
 cedes ordination. No man can be ordained unless he first
 has been called to a particular congregation of Christ. The
 congregation may not officially call a man, but under the place
 of his ministry. In general he must wait until a private
 call comes. It is a call and he must answer it. "For
 our sake," the minister, and his own people should be
 called of his ministry and exercise his office elsewhere
 without such a call, we have seen the power of our Lord.
 One answer to other locations and there is no reason why
 of his office."

The Lutheran Church in America, in general, expects
 from the ministerial position of spiritual leadership, an
 unswerving allegiance. "The only condition for service
 is a recognition of doctrine, and the spirit of the
 position." The pastor is a minister of Christ and his

apostles but this succession does not indicate an order for self-perpetuation of Lutheran clergymen.

Another theory which is repudiated by most of the Lutheran churches in America today is the so-called "transference theory," which places the burden upon the congregation by making the office dependent upon the congregation and originating in it. Luther held this view in opposition to the hierarchical tradition of Rome.

Luther's transference theory then is the theory that the ministry is nothing more than an exercise of the rights and powers which belong originally to the universal priesthood, which rights and powers that priesthood has delegated to the minister, merely for the sake of order, because it would cause disorder and confusion if all exercised them.⁹

The theory of transference places the ministry in human tradition and makes the office according to the convenience of the congregation, merely for the sake of order. This theory makes the ministry one among other professions in the world; a man would be called out of the priesthood of all believers to the specific task of leading the congregation, placing the office on the human level. The minister would become an officiant in the duties of the congregation. He would be hired as a professional employee.

Between these extremes of hierarchical and transference is the Lutheran position that there is a prior claim

9. Ibid., p. 76 - 77.

appears but this suggestion does not indicate an order for self-organization of Lutheran churches.

Another theory which is supported by most of the Lutheran churches in America today is the so-called "vertical union theory," which places the power and the organization by means of the office between the congregation and originating in it. Luther held this view in opposition to the hierarchical tradition of Rome.

Luther's knowledge of church law is the theory that the ministry is a calling more than an office of the rights and powers which belong originally to the universal priesthood, which stands and governs just as much as the congregation in the ministry, merely for the sake of order, because it would cause disorder and confusion if all exercised these.

The theory of transcendence places the ministry in human history and makes the office according to the commission of the congregation, merely for the sake of order. This theory makes the ministry one among other institutions in the world; a man would be called out of the world at all times to the specific task of leading the congregation. Working the office on the human level. The minister would choose an official in the midst of the congregation. He would be hired as a professional employee.

Between these extremes of hierarchical and transcendence is the Lutheran position that there is a prior claim

of the Church, which extends the call to enter the ministry. This claim does not conflict with the inner call which comes from God. Christ calls men through the medium of the Church. The Church alone has the power to mediate the call to the ministry. It is not the responsibility of the bishops or pastors alone, nor is it in the prerogative of the people alone, but both concurrently. The Church which derives its authority from the Word and from God Himself has within its power to call the pastor to a particular field of service; this is accomplished through the external call which is limited to a specific place, time, and locale.

b. Preparation for the pastoral ministry

Upon being called to prepare for the ministry, the Church requires that the candidate, after completing a four year college course at a recognized school or university, enter a theological seminary to train specifically for the pastoral office. This period of seminary training is at least three years; in some of our Lutheran seminaries four years are required for graduation. In many seminaries this fourth year is spent in a parish away from the seminary and usually is supervised under the department of field work. This extra year is included in the curriculum so that the seminarian can gain some parish experience before he returns to the seminary for his last year and before he is entrusted with a charge of his own.

of the Church, which extends the call to enter the ministry. This call does not conflict with the inner call which comes from God. Christ calls men through the action of the Spirit. The Church alone has the power to withhold the call to the ministry. It is not the responsibility of the Church to restore order, nor is it its prerogative to the people alone, nor both concurrently. The Church which delivers its authority from the past and from God himself and within its power to call the pastor to a particular field of service; this is accomplished through the external call which is issued in a specific place, time, and locale.

7. Preparation for the Ministry

Upon being called to prepare for the ministry, the student receives from the university, what constitutes a four year college course of a theological school or university, where a theological ministry to train specifically for the pastoral office. This period of study includes at least three years; in some of our Lutheran seminaries four years are required for graduation. In some seminaries this four year is spent in a partial way from the ministry and usually in preparation for the department of field work. This extra year is included in the curriculum so that the student can gain some partial experience before he enters the ministry for his last year and before he is entrusted with a charge of his own.

In the Lutheran Church, Missouri Synod the preparation is somewhat different. Most candidates for the ministry spend two years after high school at a two-year preparatory school. They then transfer to their seminary at St. Louis, Missouri or to the seminary at Springfield, Illinois to complete their undergraduate work. At the end of another two years they receive their A. B. degree. Continuing at the seminary they begin their preparation for the ministry. After attending classes for two more years they are sent on a year's vicarage in which they are assigned to a pastor for parish training in a congregation. As in most other seminaries, this is under the department of field work. Upon returning to the seminary the seminarians complete their final year and can graduate with the B. D. degree by writing a thesis. Writing the thesis, however, is not necessary for graduation. There are Lutheran seminaries which grant the B. D. degree without either the writing of a thesis or the vicarage period. Some seminaries have inaugurated a system of comprehensive examinations, in preference to thesis writing, for the degree. There is no uniformity of educational standards practiced consistently at all Lutheran seminaries.

The work in the seminary is highly concentrated and demanding. The essential elements that go into the preparation of a candidate for ordination are in the fields of systematic theology, Biblical literature and language,

In the Northern District, Wisconsin, the preparation is somewhat different. Most candidates for the ministry spend two years after high school at a two-year preparatory school. They then transfer to their county or city college, and spend two years at the college at Springfield, Illinois, to complete their undergraduate work. At the end of another two years they receive their A. B. degree. During this time they begin their preparation for the ministry. After attending classes for two more years they are sent on a year's vicarage in which they are assigned to a pastor for parish training in a congregation. At the end of that year, this is under the department of field work. Upon returning to the seminary the candidates complete their first year and are promoted with the A. B. degree by writing a thesis. During the second, however, is not necessary for graduation. There are Lutheran seminaries which grant the A. B. degree without either the writing of a thesis or the vicarage period. Some seminaries have inaugurated a system of comprehensive examinations, in preference to thesis writing, for the degree. There is no authority of educational standards practically considered at all Lutheran seminaries.

The work in the seminary is highly concentrated and demanding. The essential elements that go into the preparation of a candidate for ordination are in the fields of systematic theology, biblical literature and language,

history, and practical or pastoral theology. The latter field, sometimes called the functional field, considers the work of the pastor as he will find it in his every-day ministry to people. The field of pastoral theology is inclusive of such things as the mechanics of the pastoral office, the conduct of occasional services or administrations of public and private services of the pastor such as baptisms, private communion, weddings, and funerals. This branch of theology also includes homiletics, the preparation and delivery of sermons, and catechetics, the instruction of adults and the young. Among the most important aspects of the pastoral office is pastoral care, which has been called the cure or care of souls, referring "to the pastoral oversight, watchfulness and responsibility of the pastor for each soul committed to his charge."¹⁰ Until recently Lutheran seminaries were teaching only the theory of pastoral care, without practical application. Within the past few years some of the seminaries have included counseling, case studies, and some training under supervision, under the courses in pastoral theology.

c. Ordination

After a man has been called to a specific congregation or field, the public attestation and confirmation of

10. Fry, op. cit., p. 15.

history, and questions of practical theology. The latter
 field, however, called the theological field, constitutes the
 work of the pastor as he will find it in his every-day min-
 istry to people. The field of practical theology is in fact
 one of those things as the members of the pastoral office
 the conduct of occasional services or ministrations of
 public and private services of the pastor and his helpers,
 private communion, marriages, and baptisms. This practical
 theology also includes homiletics, the preparation and de-
 liverance of sermons, and catechesis, the instruction of
 children and the young. Among the most important aspects of
 the pastoral office is pastoral care, which has been called
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 sight, watchfulness and responsibility of the pastor for
 each soul committed to his charge. Until recently, in-
 dividual ministrations were teaching only the theory of pastor-
 al care, without practical application. Within the past
 few years some of the seminaries have begun to combine
 case studies, and some training under supervision, under
 the heading of pastoral theology.

c. Organization

After a man has been called to a specific charge-
 ment or field, the public organization and cooperation of

the call is affirmed by the rite of ordination. Through the laying on of hands, public prayer, and the ancient ritual form of the Church, the man is publicly set apart for the preaching of the Word and the administration of the sacraments. Ordination is practised in order that there be a definite manner in which the candidate for the ministry may be duly appointed and consecrated. "Ordination is the public testification of the calling, a solemn act, in which, before God and man, the calling of a particular man to the ministry is attested."¹¹

Ordination is deemed necessary for the sake of good order, so that the ministry of the Word and the sacraments may be brought to a particular congregation. Through ordination, which is not to be understood as a hierarchical order, is conferred by the Church the power of the keys,¹² in the forgiving and retaining of sins. It is through ordination that the gifts of the Holy Spirit are conferred upon the candidate ministerially, not sacramentally as in the Roman Catholic Church. Ordination also certifies as to the character of the call and the fitness of the candidate for the office of the ministry. At the service of ordination the public admonition is delivered to the ordinand by the president of the synod, or those acting in his stead, as to

11. Revere Franklin Weidner, The Doctrine of The Ministry (Chicago: Fleming H. Revell Company, 1907), p. 101.

12. Ibid., p. 103.

The call is attended by the gift of ordination. Through the laying on of hands, public prayer, and the sacred ritual form of the Gospels, the new minister is publicly set apart for the preaching of the word and the administration of the sacraments. Ordination is presented in order that there be a definite manner in which the candidate for the ministry may be duly appointed and consecrated. Ordination is the public declaration of the calling, a solemn act, in which the layman and the calling of a minister are to the ministry is attested.¹¹

Ordination is deemed necessary for the sake of good order, and that the ministry of the word and the sacraments may be brought to a successful conclusion. Through ordination, which is not to be understood as a hierarchical step, is conferred by the Church the power of the keys,¹² in the forgiving and retaining of sins. It is through ordination that the gifts of the Holy Spirit are conferred upon the candidate ministerially, not sacramentally as to the new Catholic Church. Ordination also certifies as to the character of the call and the fitness of the candidate for the office of the ministry. At the service of ordination the public admission is delivered to the ordained by the president of the synod, or those acting in his stead, as to

11. Evangelical Union, The Doctrine of the Ministry (Chicago: Western E. Russell Company, 1907), p. 101.
12. Ibid., p. 103.

his faithful administration of his sacred office. Ordination is not to be confused with the call. It differs in important respects, such as the following: (1) it can occur only after the call and it depends on the call; (2) it is a solemn official act and occasion; and (3) ordination is necessary but the position is not necessary in the same absolute sense.¹³

Ordination may only be performed by a regularly ordained minister because the office of the ministry represents the whole Church, both in its matters of worship and in its ecclesiastical orders and usages. "The laying on of hands is a solemn official act; it is a prayer and a benediction in gesture, and they only who are authorized to make public prayer in the name of the Church have a right to lay on hands."¹⁴

Lutheran dogmaticians and writers insist that the office of ordination is to be considered only as an office and not as an order. It is a functional office which serves the whole Church. Ordination does not confer special merit upon the person of the pastor. His ordination is not indelible, as in the case of the Roman curia, because the Church may terminate the ordination whenever the need arises. Termination of ordination may be made on the

13. Ibid., p. 108.

14. Ibid., p. 109.

the Ministerial Commission of the Council Office. The Ministerial Commission is not to be confused with the Council. It differs in important respects, such as the following: (1) it can only after the Council has decided on the call; (2) it is a solemn official act and occasion; and (3) ordination is necessary, but the position is not necessary in the same absolute sense.¹³

Ordination may only be performed by a regularly ordained minister because the office of the ministry requires the whole Church, both in its nature of worship and in its official order and action. The laying on of hands is a solemn official act; it is a power and a participation in the power, and they only who are authorized to make public prayer in the name of the Church have a right to lay on hands.¹⁴

Ordination constitutes and signifies that the office of ordination is to be considered only as an office and not as an order. It is a functional office which serves the whole Church. Ordination does not confer upon any one the power of the pastor. His ordination is not immediate, as in the case of the Roman Church, but comes the Church and represents the ordination whenever the need arises. Ordination is essential in order to the

13. Ibid., p. 100.
14. Ibid., p. 100.

basis of doctrinal or moral principles which are violated, or when the individual is mentally or physically incapacitated to such an extent that the best interests of the Church are not being served. The ministry exists for the whole Church and it is the whole Church which has entrusted its interests to certain individuals.¹⁵

The Order for Ordination has specific instructions. Ordination may occur at the annual meeting of the synodical body. The candidate may request that ordination be performed in his home church. The power of ordination is delegated by the local church to the synod and the president, or one duly appointed by him, shall ordain the candidate. The service begins with an introit, collect, appointed Epistle and Gospel lessons. The names of candidates to be ordained are read and the ordinands present themselves at the altar. The officiating president, or delegated pastor, then delivers the scriptural exhortation from the Gospels and the Epistle to Timothy. The ordinands take their vows and, with the laying on of hands by the officiating minister or ministers, are ordained and consecrated to the Holy Office of the Word and Sacraments in the Name of the Triune God.

When a man is ordained in his home congregation, it is customary to have more than one pastor participate in the

15. Martin J. Heinecken, "The Ministry, A Functional Office," Lutheran Church Quarterly, Vol. 20, (Gettysburg and Philadelphia: Times and News Publishing Company, 1947), p. 440 - 441.

death of accident or moral philosophy which are visited, or when the individual is morally or physically incapable of doing so. It is not to be understood that the best interests of the Church are not being served. The Ministry exists for the whole Church and it is the whole Church which has authorized its interests to certain individuals.

The Order for Ordination has specific instructions. Ordination may occur at the annual meeting of the synodical body. The candidate may request that ordination be performed at his home church. The power of ordination is delegated by the local church to the synod and the presbytery, and may be delegated to any other body or individual. The service begins with an introit, collect, appointed psalm and Gospel lessons. The names of candidates to be ordained are read and the ordinands present themselves at the altar. The officiating president, or designated pastor, then reads the scriptural exhortation and the charge and the candidates take their vows and are ordained by the laying on of hands by the officiating minister or ministers, who are ordained and connected to the local church as the Lord and Sacraments in the Name of the Father God.

When a man is ordained to his home congregation, it is customary to have some form of pastoral participation in the

12. Martin L. Armstrong, "The Ministry, A Functional Office," *Lutheran Church Quarterly*, Vol. 50, (September and October, 1947), Minneapolis: Ties and Sons Publishing Company, 1947, p. 440-441.

laying on of hands. Before the service of ordination the president of the synod, or his delegated officer, preaches a charge to the ordinand in the form of a brief sermon. It is also customary for the newly ordained pastor to pronounce the benediction as his first official act.

Ordination is distinguished from installation which is the formal induction into the office in a particular congregation. This service is performed whenever a pastor is assuming charge of a congregation for the first time and it is repeated every time a pastor is called to a different congregation.

The office of ordination, which confirms the calling of the pastor and sets him apart for this task of the ministry, does not make his calling any more pleasing in the sight of God than any other calling under God. There is no higher calling than to belong to the communion of saints, the Holy Christian Church. The exercise of the office increases the responsibility and can be no occasion for pride but rather for humility and deepened consecration. The constant examination of his personal ministries is requisite of the pastor as well as the study of the latest developments in theology and general social development. He must give attention also to his own physical and mental well-being as he does to that of his parishioners. The ministry which is a functional office must cultivate the interest of the whole Church and for this reason the pastor must be

laying on it hence. Before the service of attention the
 president of the school, or his delegated officer, presides
 in charge to the ordinance in the form of a brief sermon. It
 is also customary for the newly baptized persons to pronounce
 the declaration in his first official act.

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 which is a functional office must cultivate and cherish of
 the whole church and for this reason the pastor must be

aware of this gift of his ordination and make use of his office under the guidance of the Holy Spirit.

2. PASTORAL CARE

a. Seelsorge--care of souls

After having received the call to enter the ministry and having been trained, called to a congregation, ordained, and installed, the pastor enters upon the specific field of his labors. In the general sense, all that the pastor does is included in his care of souls. The public office of the pastor, his work in the church and the acts which he performs in conjunction with the worship service, his work with groups and societies in the parish as a whole are considered the general care of souls. Gerberding wrote that the pastor as he baptizes children or adults, confirms a group of young people, marries a couple, or buries the dead, is also speaking to all who are present at the service.¹⁶

Special soul care or private care of the individual soul is in contrast to the general work of the pastor in his preaching and his care of the congregation as a whole. The care of souls, according to Fry, is a better expression than cure of souls, which is derived from the Latin "cura" meaning a particular district over which the pastoral care was to be exercised.¹⁷ As indicated in the national survey

16. Gerberding, op. cit., p. 371.

17. Fry, op. cit., p. 16.

results,¹⁸ Lutheran pastors today consider that pastoral care is the care or cure of souls and that it is a ministry to individual souls. This personal ministry the writer prefers to call pastoral care.

The primary qualifications of the pastor who cares for souls are a thorough examination of the pastor's own self and a purging of self, as Luther insisted. There must be a genuine love of Christ and a genuine interest in individual souls with, as Gerberding pointed out,¹⁹ "sanctified common sense" as well as good judgment. Gerberding listed other qualifications pertaining to the pastor: (1) a sympathetic and patient heart, (2) an understanding of human nature, (3) knowledge of the Bible and its application, (4) knowledge of secular and spiritual psychology, and (5) a profound prayer life. Fry included other qualifications of the pastor who cares for souls: pastoral tact, personal magnetism, personal identification, and intimate acquaintance with people.²⁰

Otto Geiseman, in his lectures to Luther Seminary students in 1942, discussed several requisites for pastoral care: (1) proper motivation of the pastor, (2) an understanding of the needs of human souls, (3) the pastoral objective to lead men into a harmonious relationship with God,

18. Cf. ante, p. 123, 126, and 133.

19. Gerberding, op. cit., p. 382.

20. Fry, op. cit., p. 22 - 24.

and (4) skill in techniques to accomplish the objective.²¹

In the tradition of Luther, Bishop E. G. Gulin of Finland has considered the pastor's first task in pastoral care to be care for his own soul. Skilled pastors, Gulin contended, make their first, second, and third task to listen; then after confession and absolution in the counseling chamber, they consider "follow-up" care important. Gulin recognized that there is danger in the individual's dependence upon the pastor following absolution and that pastors need a new viewpoint in the care of souls.²²

I have been all too willing to give advice in regard to problems of the new life instead of directing the person to find these solutions by himself in Christ and thus to become an independent, living, and active Christian.²³

It is the opinion of the writer that the primary objective of pastoral care is to help the individual help himself, allowing the individual to choose his own goals in order that he will better understand himself and his problems. Sharing this responsibility the pastor and the individual both grow in understanding relationships of individuals with each other and with their Creator.

21. Otto A. Geiseman, "Some Requisites for the Proper Care of Souls," The Journal of Theology of the American Lutheran Conference, September-October, 1942, (Blair, Nebraska), p. 647 - 660.

22. E. G. Gulin, "Guidance for the Cure of Souls," The Lutheran Church Quarterly, Vol. 20, (Gettysburg and Philadelphia: Times and News Publishing Company, 1947), p. 65 - 76.

23. Ibid., p. 74.

and [?] will in technique to accomplish the objective."

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b. Pastoral visitation

Pastoral visitation should not be confused with social calling which some pastors may do on occasion. Pastoral visitation is more than an official call from the pastor as a representative of the church. Lutheran pastors of today, according to the survey results, consider that the first aim of the pastoral visit should be to gain the confidence of the family or the individual visited. The pastoral aim, according to Gerberding, should be to gain the confidence of those visited because without such confidence nothing can be accomplished.²⁴ Fritz, on the other hand, thought that the pastoral visit should be concerned with a religious purpose and he defined that purpose as "getting close to the individual, establishing mutual confidence, and speaking to the parishioner in reference to his spiritual needs."²⁵ He also considered the pastoral visit a time when the parishioner could speak to his pastor about matters which might never be brought up in casual conversation with the pastor.²⁶

Among Lutheran writers there is some confusion as to the primary purpose in pastoral visitation but they all agree that it is necessary for the pastor to have a concern for souls and the confidence of the individual before

24. Gerberding, op. cit., p. 388.

25. John H. C. Fritz, Pastoral Theology (St. Louis, Missouri: Concordia Publishing House, 1945), p. 173.

26. Loc. cit.

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 for souls and the confidence of the individual before

12. *Journal of the Lutheran Ministry*, 1937, p. 121.
 13. *Journal of the Lutheran Ministry*, 1937, p. 121.
 14. *Journal of the Lutheran Ministry*, 1937, p. 121.

pastoral care can be effective. The general impression to be left in pastoral visitation, according to Gerberding, is "that a man of God has been in the house."²⁷ Lutheran writers have set down certain rules for pastoral visitation: (1) make the visits brief, (2) have a specific aim for the visit before going, (3) read scripture or pray according to the situation, (4) know the individual members of the parish and all those who have no other shepherd, and (5) visit all who are outside the church.²⁸

According to Lutheran tradition, pastoral calling is one of the chief duties of the pastor. It should not be neglected. Pastoral visitation by the Lutheran pastor is to be made systematically and consistently. It cannot be sporadic and be successful.

Stoughton, in his Knubel-Miller lectures of 1946, said that the function of the pastor-preacher cannot be separated.

For, in reality, there are not two kinds of ministers: the pastor and the preacher; but two pulpits from which he preaches: one in the homes of his people and one in the church; and two opportunities for pastoral counseling: one when he is in the pulpit and another when he sits across from his parishioner in a home or in his own office.²⁹

Dr. Paul Scherer said in his Yale lectures for 1943 that

27. Gerberding, op. cit., p. 388.

28. Ibid., p. 389 - 398; Fritz, op. cit., p. 172 - 175.

29. Clarence C. Stoughton, Set Apart for the Gospel (Philadelphia: United Lutheran Publication House, 1946), p. 77.

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According to Lutheran tradition, pastoral calling is
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For, in reality, there are not two sides of
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 the home of his people and in the church;
 and two opportunities for pastoral counseling:
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 he sits across from his parishioner in a home
 or in his own office.²⁹

Dr. Paul Hovstad said in his 1946 lectures for 1945 that

27. Gerdahl, op. cit., p. 285.
 28. Ibid., p. 288-289; visit, op. cit., p. 175 -

176.
 29. Clarence G. Stenstrom, Let God be True for the People
 (Philadelphia: United Lutheran Publication House, 1945),
 p. 77.

there is no substitute for pastoral calling even in a large city parish, such as in New York City where he formerly had been pastor. He also encouraged counseling in his office for those who wanted to see him at particular times. He prepared for these interviews by intensive study of psychology and psychiatry so that he would know at what point he was able to help and at what point he should make referrals.³⁰

Keeping of records is of utmost importance if the pastor is to have specific knowledge about the people he has visited and their problems as well as their needs. Either summary or verbatim records of visits will give the pastor an opportunity to review his own technique and make progress in his efforts to help others. Training in the field of pastoral care would benefit the pastor greatly because he could learn to evaluate and criticize his own pastoral techniques.

The Lutheran pastor, in assuming a new charge, makes a thorough study of his parish in order to gain the proper perspective necessary for effective pastoral care. One of the ways in which he makes this study is to go into all of the homes in his parish. He may first visit the church leaders. Seeing the parishioners in their home environment

30. Paul Scherer, For We Have This Treasure (New York: Harper & Brothers, 1943), p. 22 - 25.

There is no substitute for personal calling even in a large city parish. Such as in New York City where he formerly was much needed. Mr. Lee encouraged counseling in his office for those who wanted to see him at particular times. He requested that these interviews be intensive study of personal life and personality so that he would know at that point he was able to help and at what point he would make referrals.

Keeping of records is of utmost importance in the pastor is to have accurate knowledge about his people so that he can assist and their problems as well as their needs. It is that security or verbatim records of their lives will give the pastor an opportunity to review his own techniques and help progress in his efforts to help others. Training in the field of pastoral care would benefit the pastor greatly who cannot be denied learn to evaluate and criticize his own personal techniques.

The Lutheran pastor, in becoming a new pastor, needs a thorough study of his parish in order to gain the proper perspective necessary for effective pastoral care. One of the ways in which he can gain this study is to go into all the homes in his parish. He may first visit the church members. Seeing the parishioners in their home environment

gives the pastor information which he could not obtain in any other way. The parishioners feel that they have some personal contact with the pastor and, as a result, may gain confidence in him. This introductory visit may assume the characteristics of a social call in some cases, though pastoral opportunities may present themselves in other cases. It is taken for granted that sick and emergency calls will have precedence always over the other pastoral visits.

In addition to visiting the members on the church roll the pastor will make an effort to call upon those whom he knows have no church affiliation. The Lutheran pastor's purpose will be to invite them to attend worship services and to make inquiry concerning their welfare. A pastor organizing a mission congregation will spend a great deal of his time visiting prospective members.

After several contacts with the Church and the pastor, these prospective members may decide to become members. The pastor will inform them that Lutheran church membership requires baptism and confirmation following a course of instruction based on a study of Luther's Small Catechism, which is a brief outline of the Christian way of life. If an adult who has not been baptized desires to become a member of the Lutheran Church, the course of instruction leads to baptism and reception into church membership. Adult baptism, therefore, is equivalent to con-

firmation. These new members need special visits and attention so that they are encouraged to find their places within the life of the church.

In recent years annual programs of lay visitation have been an important supplement to pastoral visitation. Through reports from lay visitors Lutheran pastors, especially in large city parishes, have been able to minister more effectively to those needing instruction, those desiring to transfer, and those who need pastoral counsel and ministrations.

c. Pastoral acts

i. Private confession

In addition to the public confession within the liturgical worship service, the Lutheran Church also has an order for private confession, used by persons who have been burdened in conscience and who may on this account seek the private ministration of the pastor. Lutheran private confession, which may occur either before the Holy Communion or at any other time that the conscience of an individual is burdened with sin, does not resemble the Roman Catholic confessional. The order for Lutheran private confession is similar to the Lutheran order for public or private Holy Communion, including both confession and absolution.

A penitent, who for the sake of conscience wants to relieve himself of the burden of sins committed, may find

visitation. These new workers need special visits and atten-
tion so that they are encouraged to find their places within
the life of the church.

In recent years annual visitations of lay visitation
have been an important part of pastoral visitation.
Through reports from lay visitors, pastors, who
visit in large city parishes, have been able to minister
more effectively to those needing assistance. These visits
are to families, and those who need pastoral counsel and
assistance.

2. Pastoral Care

1. Private Confession

In addition to the public confession which the lay-
people worship service, the Lutheran Church also has an
order for private confession, used by persons who have been
burdened in conscience and who are in some degree of
private sinning of the heart. Lutheran private con-
fession, which may occur either before the Holy Communion
or at any other time that the conscience of an individual is
burdened with sin, was not formally set down until 1520.
The order for Lutheran private confession is
similar to the Lutheran order for public or private Holy
Communion, including both confession and absolution.
A penitent, who has been of conscience aware of
certain sinning of the heart or of sin committed, may find

private confession of extreme help and benefit. It is not used to any wide extent today because personal counseling has taken its place. Personal counseling is perhaps the Protestant substitute for the Roman Catholic confessional.³¹ It is to be remembered, however, that the Lutheran pastor, as well as the Roman priest, is under oath of conscience not to divulge any information given in such a confession and could not be made to testify in court against his conscience without violating the sacred trust of his office.

ii. Private administration of Sacraments

The Lutheran Church considers the Sacrament of Baptism a holy act of the Church, which is a sign and a seal of the Father-child relationship; for this reason it is not treated lightly. Whenever it is impossible for the child to be presented in the church, the Sacrament may be administered in the home or in the parsonage. Because the Lutheran Church believes the Sacrament of Baptism to be one of the means of grace, it should not be postponed. In case of illness or impending danger the pastor may be summoned immediately to administer the Sacrament. In addition to the parents, there should be two sponsors present to witness the act and to take the vows for the children, so

31. See Gould Wickey, "Christian Confession of Sin and Guidance," Lutheran Church Quarterly, Vol. 18, (Gettysburg and Philadelphia: Times and News Publishing Company, 1945), p. 358 and 359, for a comparison of Roman Catholic confession and Christian confession and guidance.

extreme conclusion of either side and hence. It is not
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 21 Protestant minister for the same reason as mentioned.
 It is to be remembered, however, that the Protestant pastor
 as well as the Roman priest, is under oath of confidentiality
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 fessor without violating the sacred trust of his office.

II. Private administration of sacraments

The Lutheran Church considers the Sacrament of Baptism
 as a gift not of the Church, which is a sign and a seal
 of the Father's call and relationship; but this remains it is
 not created lightly. However it is responsible for its
 faith to be presented in the Church, the sacrament may be
 administered in the home or in the church. Baptism and
 Lutheran Church believes the Sacrament of baptism to be
 one of the means of grace, it should not be postponed. In
 case of illness or impending danger the pastor may be con-
 sidered necessary to administer the Sacrament. In addition
 to the pastor, there should be two persons present to
 witness for and not to take the vows for the child, as

1. See also *St. Louis*, "Lutheran Confession of Faith
 and Catechism," *Lutheran World*, Vol. 1, No. 1, 1917,
 2nd and 3rd editions; also *Lutheran Catechism*,
 1903, p. 222 and 223, for a comparison of the two
 confessions and their relation to the Bible.

that in the event of the parents' death the sponsors may provide for the instruction of the child in the Christian faith, that the child abiding in the covenant of his baptism may be brought up to lead a godly life. In adult baptism, the person confesses his own faith and takes his own baptismal vows. Two witnesses are required for adult baptism.

The Sacrament of the Lord's Supper, another of the means of grace, is of cardinal importance to Lutheran people. In this Sacrament they receive the forgiveness of their sins and the strengthening of their Christian faith. The Lutheran pastor is careful to see that those who are going to hospitals to undergo operations or other treatments receive the Lord's Supper either before they go to the hospital or before they receive treatment. Those who are shut in and convalescent as well as those who, because of physical disability, are not able to attend the regular worship services at which the Sacrament is administered, also receive the Sacrament at periodic intervals. Confession, absolution, consecration of the elements, administration of the elements, prayers, and thanksgiving are included in private communion of the Lutheran Church as well as in the public administration. The call to the hospital or to the home may be preceded by a short visit but the pastor should depart as soon as he has finished with the administration of the Lord's Supper and appropriate prayers. It would be

better to return in a few days than to visit too long after the administration of the Lord's Supper.

iii. Catechization and confirmation

The Lutheran pastor cherishes the experience of preparing his catechetical classes for communicant membership in the Church. The catechetical instruction is a period of intense training in the Christian way of life; catechization leads to confirmation. In many Lutheran churches catechization is a two year course which begins in the eleventh or twelfth year. Some churches, however, begin confirmation classes when the children are fourteen years of age and, in this case, they attend classes for only one year. Traditionally confirmation is held on the Festival of Pentecost or on Palm Sunday.

This period of catechization is used to teach the fundamentals of the Christian way of life and the truth about God as found in the Holy Scripture. Luther's Small Catechism is used as the basic text in the course of instruction. The methods for teaching it vary from pastor to pastor. The pastor has an opportunity to counsel individually with the catechumens before and after their period of instruction and he can arrange such counseling sessions in order to give the best possible pastoral care. As revealed in the survey, some pastors make this a regular part of their confirmation period.

The service of confirmation itself is a religious experience in the lives of the catechumens because at this

The administration of the Lord's Supper.

L. J. B. 1910

The Lutheran pastor criticized the opposition of giving his congregational classes for communist propaganda in the summer. The congregational instruction is a period of intense training in the Christian way of life; indoctrination leads to indoctrination. In many districts churches are closed to the youth which helps in the indoctrination of the youth. Some churches, however, have a congregation where the children are taught the Christian way of life and in this case, they attend classes for only one year. Tradition and indoctrination is held in the Lutheran at present as an

This period of observation is used to form the basis of the classification of the different types of life and the group which has been found in the body of the animal. The animal in the body of the text is the subject of investigation. The method of working is very like that of working. The method for one or two types of animal is usually with the use of a microscope and after a period of observation and the animal is then compared with the other to give the final possible general result. As revealed in the survey, when the animal is a regular part of the observation period. The method of observation itself is a very simple one and when in the light of the observation period of life.

moment in their lives they are taking upon themselves the full responsibility of their baptismal vows which were taken for them in infancy by their parents and sponsors. The catechumens are personally affirming their own faith in Christ as their personal Saviour. The pastor in the period of instruction with the catechumens can be of real personal help not only in teaching the Christian way of life but also in gaining their confidence so that they will come to him with their personal problems. Catechization is a period when the ground work of future relationships with the Church is established. The wise pastor will use this period to strengthen the young Christian lives entrusted to his care rather than permit it to become a prelude to graduation from the Church.

iv. Marriage

During the Lutheran pastor's ministry one of his most important pastoral acts is the performance of the marriage service.³² The Lutheran pastor is under obligation to God, to the Church, and to his own conscience in the matter of marriage contracted between two individuals. The pastor must ascertain, according to his rubrics,³³ (1) if

32. The pre-marital interview will be considered as one phase of pastoral counseling.

33. Rubrics are directions for the conduct of services. Rubric is derived from the Latin word meaning red; these instructions were first printed in red ink.

comes in their lives they are facing upon themselves the
 full responsibility of their decisions. They who were taken
 for them in infancy of their parents and sponsors. The one-
 sentence and personally suffering their own faith in order
 as their personal devotion. The pastor in the period of in-
 struction with the catechism and of real personal help
 not only in teaching the Christian way of life but also in
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 their personal problems. Catechism is a period when the
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 en the young Christian lives and to his own better
 that he will be to have a period of instruction from the
 Church.

17. Marriage

During the Lutheran pastor's ministry one of his
 most important pastoral acts is the performance of the mar-
 riage service.⁵¹ The Lutheran pastor is under obligation
 to act, as the Church, and in the new dispensation is the way
 for all marriage contracts between two Christians. The
 pastor must recognize, according to his office,⁵² (1) as

⁵¹ The pre-marital interview will be considered as
 one phase of pastoral counseling.
⁵² The pastor is responsible for the conduct of the
 service. He is to be sure that the couple are
 those individuals who have been baptized in the faith.

there is anything about the marriage itself which is non-scriptural,³⁴ (2) whether the marriage has been contracted according to the laws of the State, and (3) if God's blessing can be asked upon this marriage, in so far as he can determine this. Though he is not under obligation to do so, he may publish the banns³⁵ a Sunday or two before the actual ceremony.

The pastor usually makes an appointment with the couple contemplating marriage several weeks previous to the marriage, if it is possible, in order to interview them and to talk with them privately about marriage and their relationship to the Church and to each other. Pre-marital interviews are desirable though the results of the national survey indicate that some Lutheran pastors fail to take advantage of this opportunity for pastoral care.

Before performing the marriage ceremony the Lutheran pastor is alert to problems which may result from illegal age, an inter-faith marriage or a hasty marriage. These three problems have been emphasized by Lutheran pastors who have written or lectured on the marriage act in pastoral theology. The Lutheran pastor, as a general rule, encourages church weddings and some of his time necessarily is

34. See the "Order for Marriage," The Occasional Services (Philadelphia: United Lutheran Publication House, 1943), p. 65. This rubric refers to divorced parties, incest, etc.

35. Loc. cit. Banns announce the intention of the couple contemplating marriage.

There is nothing more to be said in this connection, and the matter is now closed.

The present meeting marks an appointment with the con-
the corresponding meeting several weeks previous to the
meeting, it is a reminder, in order to insure the
to say and then privately about meetings and their con-
element to the group and to each other. The central inter-
view are available through the results of the various
and indicate that some members would like to have more
some of this opportunity for evaluation.

[illegible]

34. See the "Order for Marriage, The Occasional
 Divorce, (Editorial): United States National Home
 1900, p. 30. This article refers to divorce cases, in
 1900, etc.

35. See, e.g., "The National Home for the Blind,
 1900, etc."

spent in planning for such weddings. There is a definite formal marriage ceremony to be followed with very few variations made. The Lutheran ceremony includes the scriptural texts on marriage and the formula for marriage with its instruction, direction and exchange of vows. Some couples request that they receive the Lord's Supper after the exchange of vows while they are kneeling at the altar.

When the couples indicate that they are contemplating marriage, there is an excellent opportunity for the pastor to encourage pre-marital counseling. It would be ideal if pre-marital counseling could begin several months before the ceremony with regularly scheduled appointments, but most pastors have only one or two interviews. The writer endorses the practice of asking the couple to promise that they will seek the counsel and advice of a pastor if troubles arise. In this way the pastor may prepare the way for post-marital counseling in case difficulties do arise.

v. Burial

According to the rubrics of The Occasional Service Book containing written instructions with all of the services which the Lutheran pastor could be called upon to perform in public and in private, the burial service is to be used only for those who have departed this life in the Christian faith. There are specific instructions with regard to the procedure when there has been a death in the

spent in planning for such meetings. There is a definite
 formal marriage ceremony as we know it with the
 custom made. The ceremony is usually followed by a
 reception at home and the bride and groom with the
 invitation, directed and arranged at home. Some couples
 believe that they receive the bride's father and ex-
 cept of their wife they are smiling at the altar.

When the couple realize that they are committed
 together, there is an excellent opportunity for the groom
 to encourage his wife's interests. It would be hard to
 find a married couple who would agree to let their
 wife continue with reading, singing or anything else
 that would take any one of two interests. The wife
 knows the feeling of seeing the couple as friends that
 they will not let the groom and wife of a house in from
 the start. In this way the couple may progress the way
 the government handling in some direction as well.

1. THE

According to the review of the document service
 the candidate writes instructions with all of the
 views which the Lutheran pastor could be called upon to
 testify in public and in private, and which should be so
 as to show only for those who have experienced this in the
 Lutheran faith. There are also instructions with the
 text in the candidate who have been a part of the

family; no arrangements for the funeral service are to be made without consultation with the pastor, though many Lutherans do not know or practise this. The burial service is not to be interrupted by secular organizations such as lodges. When the Lutheran pastor is called upon to officiate at the funeral it is made clear that these organizations may conduct their rituals before the Christian service but not during the service, which is either to be conducted entirely by the Church or not at all. Some pastors do not adhere to this strictly.

d. Pastoral counseling

i. Marriage counseling

If the Lutheran pastor is to have a well-balanced program, he should be concerned about marital counseling at various age levels: childhood, confirmation, high school, betrothal period, first years following marriage, and the advanced years following marriage.³⁶ Through research the writer has received the general impression that marriage counseling is all too brief and indefinite, that the pastors themselves are poorly trained for the task, and the pastors attempt marriage counseling without being properly trained.

In marriage interviews the pastor as a marriage counselor has an opportunity to talk with the couple about

36. Fredrik A. Schiotz, "Pre-marital Counseling," Lutheran Church Quarterly, Vol. 18 (1945), p. 367 - 385.

...; no arrangement for the future service and to be made without consultation with the parent, though many have known do not know or remember this. The usual service is not to be interrupted by regular appointments and as possible. When the Lutheran pastor is called upon to officiate at the funeral it is more often than these organizations. Some may consider their friends before the official service but not during the service, which is better to be conducted entirely by the pastor or not at all. Some pastors do not adhere to this strictly.

4. Pastoral counseling
1. Marriage counseling

If the Lutheran pastor is to have a well-balanced program, he should be concerned about marital counseling at various age levels: childhood, adolescence, high school, married period, first years following marriage, and the advanced years following marriage.³⁵ Through research the pastor has received the general impression that marriage counseling is all too brief and infrequent. Last two years' marriage are poorly trained for the task, and the pastor's attempt at marriage counseling almost being properly trained.

In marriage counseling the pastor has a witness
counselor has an opportunity to talk with the couple about

35. FREDERICK A. SCHUBERT, "Marital Counseling,"
Lutheran Church Quarterly, Vol. 36 (1953), p. 267-283.

the following subjects: (1) the permanence of marriage, (2) children and their place in the family, (3) religion and mixed marriages, (4) family worship and the establishing of the family altar, (5) church affiliation, (6) sexual adjustment and restraints as well as the importance of sex, (7) family finances, (8) emotional adjustments, (9) loyalties to their new home and to the marriage covenant, (10) the importance of seeking counsel, and (11) the marriage service and the rehearsal. All of these items should be discussed during pre-marital interviews. It is important that more than one interview be held in order that these subjects may be covered satisfactorily. If there is not time for more than one interview, then these items should not be discussed at great length but selected questions and well-chosen words should be paramount. Some pastors are using check lists³⁷ in order to get to the basic things in the marriage relationship. One pastor of today makes the statement that "only about 15 per cent of the clergy have any kind of interview whatsoever."³⁸ In view of the increasing divorce rate, it is appalling that so many pastors

37. See Granger Westberg, "A Guide to Marriage," The Lutheran Companion, Vol. 57, No. 5 (Rock Island: Augustana Book Concern, 1949), p. 6 and 7. Pastor Westberg, who is chaplain at Augustana Hospital in Chicago, uses a rating sheet to eliminate the lecture form of pre-marital counseling.

38. See Hugo R. Pruter, "It Takes Time to Get Married," The Lutheran, Vol. 30, No. 41 (Philadelphia: United Lutheran Publication House, 1949), p. 15 - 17.

the following subjects: (1) the determination of marriage, (2) children and their place in the family, (3) religion and moral upbringing, (4) family welfare and the relationship of the family with the community, (5) sexual adjustment and resistance as well as the importance of sex, (6) family finances, (7) emotional adjustment, (8) loyalty and their new home and the marriage covenant, (9) the importance of seeking counsel, and (10) the marriage service and the ceremony. All of these items should be discussed during pre-marital interviews. It is important that more than one interview be held in order that these subjects may be covered satisfactorily. If there is not time for more than one interview, then these items should not be discussed at great length but selected questions and well-chosen words should be paramount. Good pointers are being given here²⁷ in order to get to the basic things in the marriage relationship. One hundred of today's marriage statements that only about 10 per cent of the clergy have any kind of interview whatsoever.²⁸ In view of the increasing divorce rate, it is appalling that so many pastors

27. See *Marriage Interview*, 41 Guide to Marriage, The Lutheran Commission, Vol. 27, No. 3 (New York: 1947).
 28. See *Marriage Interview*, 41 Guide to Marriage, The Lutheran Commission, Vol. 27, No. 3 (New York: 1947).
 29. See *Marriage Interview*, 41 Guide to Marriage, The Lutheran Commission, Vol. 27, No. 3 (New York: 1947).
 30. See *Marriage Interview*, 41 Guide to Marriage, The Lutheran Commission, Vol. 27, No. 3 (New York: 1947).

fail to use this type of interview. Ministers ought to have pre-marital interviews to determine whether the young couple have faced the important questions which should be decided before and not after the ceremony and to be sure that the couples understand the Christian concepts of marriage and its permanence.³⁹

The pastor is confronted with a very real test of his pastoral ministry when he seeks to counsel with those who have decided that the marriage contract is no longer binding or that the problems appear beyond hope of solution. The pastor should not permit himself to be left to decide the matter and he may not advise without being asked to do so. The pastor is likely not to be in a position to do intensive marriage counseling because the partners feel that coming to the pastor is an admission of moral failure. In order to do effective counseling the pastor will have to school himself into being non-judgmental and also into awareness that there is great risk involved in marriage counseling.⁴⁰

Frequently the pastor will discover the following difficulties when he attempts to do marriage counseling: (1) environmental non-adjustment, (2) internal discord, (3) unstable finances, (4) conflicting family backgrounds,

39. Ibid., p. 17.

40. Carl J. Schindler, The Pastor as a Personal Counselor (Philadelphia: Muhlenberg Press, 1942), p. 84 and 85.

fall to one type of interview. Interviewers must be
have pre-arranged interviews to determine whether the person
sample have faced the interview question which should be
decided before and not after the interview, and to be with
that the couple understand the interview concept of man-
age and the interview.

The pastor is contacted with a very real fear of
the pastor's anxiety when he talks to counsel with those
who have decided that the marriage contract is no longer
binding or that the problem upon which they are of solution.
The pastor should not permit himself to be drawn to believe
the matter and to say that without being asked to do
so. The pastor is likely not to be in a position to do in
relative marriage counseling because the pastor's role is
coming to the pastor is in connection with the family.
order to do extensive counseling the pastor will have to
school himself in being non-judgmental and also into
relationships that exist in great time involved in marriage
counseling.

Presently the pastor will discover the following
difficulties when he attempts to do marriage counseling:
(1) environmental adjustment, (2) internal discord,
(3) unstable finances, (4) conflicting family relationships.

38. 1-10, 1-17.
39. 1-10, 1-17.
40. 1-10, 1-17.
41. 1-10, 1-17.
42. 1-10, 1-17.
43. 1-10, 1-17.
44. 1-10, 1-17.
45. 1-10, 1-17.
46. 1-10, 1-17.
47. 1-10, 1-17.
48. 1-10, 1-17.
49. 1-10, 1-17.
50. 1-10, 1-17.

(5) disturbing psychogenic factors, (6) emotional immaturity, and (7) rigid patterns of behavior.⁴¹ Before a pastor can be of assistance he must understand these difficulties by being completely objective, by making available time for counseling periodically, by encouraging the use of spiritual resources as well as attendance at worship, and by allowing the couple to think out their problem in his presence.

ii. Counseling the sick and dying

The Lutheran pastor does not go into the sick room ill-prepared because this phase of his pastoral care has been regarded as one of the strong emphases in the Lutheran ministry. Traditionally the Lutheran pastor has been faithful in his care of the sick. Congregations learn quickly whether a pastor is true to his calling by the way in which he ministers to the sick.

When the people are sick the pastor has a role to fulfill in the drama of healing. Lutheran people expect their pastor to call and they expect that he will bring them the comfort and consolation of the Word of God. This is rooted in the idea that the sick have been denied the privilege of public worship and that the pastor brings part of the healing ministry in the Word and the Sacraments. This is the basis on which the Lutheran pastor visits the hospital or the home of the sick. The writer feels that Lutheran pastors, in

41. Ibid., p. 86 - 93.

(2) distinctive psychomotor factors. (3) emotional sensitivity, and (4) rigid patterns of behavior. Before a person can be of assistance he must understand these divisions of the complex objective, by making available time for some sort of periodicity, by governing the use of physical resources he will be able to work, and by allowing the people to take out their stress in his presence.

1. Governing the time and style

The person who does not go into the field with

all-prepared answers has a chance of his answers being

been rejected as one of the strong responses in the field. This is especially true for the person who has been told

to be out of the field. The person who is told to be out of the field is told to be out of the field in a way in which he will be out of the field.

When the people are told to be out of the field

in the case of health, the person who is told to be

out of the field is told to be out of the field

and connection of the word of God. This is rooted

in the fact that the word of God is the word of God

and the word of God is the word of God. This is the

basis of the word and the word of God. This is the

basis of the word and the word of God. This is the

basis of the word and the word of God. This is the

general, have not made use of other valuable resources in pastoral care to the sick.

It is to be hoped that Lutheran pastors have advanced beyond some of the suggestions laid down by Dr. Walther in his book entitled Pastorale.⁴² Dr. Walther presented eight rules for the pastoral visit to the sick: (1) the pastoral visit should begin with Scripture and an admonition that God is cognizant of the sickness of the individual and that God has permitted the individual to suffer because of his sin; (2) the pastor should inquire into the cause and the nature of the illness⁴³ to determine (a) whether the man is sure of his salvation, (b) if the patient has been impetent to this moment, (c) the patient's temptations, (d) how the patient is bearing the pain of his suffering, and (e) whether or not the patient is afraid of death; (3) if the man is impatient, the pastor ought to make him submissive and silent to the will of God; (4) the pastor should instruct in a low conversational voice but should not preach to the patient, unless the man is too ill, at which time short passages of Scripture may be read; (5) the pastor, if he notices that the sick man is not responding to this type of care, should ask the patient to tell what is burdening

42. C. F. W. Walther, Pastorale (St. Louis: M. C. Barthel Company, second edition, 1875).

43. See Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1945), p. 33 and 34.

General, have not made use of other witnesses reported in
General's case to the right.

It is to be noted that the following points have been advanced

beyond those of the majority: (1) the fact that Dr. Wilkins is
his own medical attendant. (2) Dr. Wilkins' statement that

again that the General's state is the fact: (1) the General

should begin with the facts and an examination that

God is cognizant of the sickness of the individual and that

the doctor should be satisfied to make a decision of his

and (2) the doctor should indicate how the case and the

history of the illness. (3) the doctor's statement that he

note of his statement. (4) if the patient has been treated

that to this moment, (5) the General's condition, (6) and

the patient is dealing the pain of his suffering, and (7)

whether or not the patient is afraid of death; (8) if the

and is important, the doctor should be able to make his subjective

and silent to the will of God; (9) the doctor should in-

effect in a low conversational voice but should not preach

to the patient, unless the man is too ill, at which time

short phrases of Scripture may be used; (10) the doctor, if

he notices that the case is not responding to this type

of care, should ask the patient to call next or continuing

41. J. E. Wilkins, *Medical History*, 1st. Edition: M. O.

42. See *Medical History*, 1st. Edition: M. O.

43. *Medical History*, 1st. Edition: M. O.

44. *Medical History*, 1st. Edition: M. O.

his soul; (6) cheerfulness is requisite because the patient may despair of recovery; (7) the pastor should continue to visit the patient after he has recovered; and (8) the pastor should conclude the visit with pastoral prayer based on Scripture.⁴⁴ These rules indicate a method similar to the approach used by Luther.⁴⁵

Pastors of today may apply some of Walther's rules in their ministries to the sick. A pastor may inquire how the patient is bearing the pain of his suffering, as indicated in the second suggestion. By doing this the pastor would show that he is genuinely interested in the patient as a person. In agreement with the seventh rule, the writer considers periodic visits during the illness and following the recovery requisite to effective pastoral care of the sick.

Pastoral conduct in the sick room is important. With reference to the fourth rule, a low conversational tone is advisable and short passages of Scripture are oftentimes desirable. Walther's fifth suggestion, that the pastor, when he notices that the patient does not respond to the first approaches, should ask the patient to tell what is burdening his soul, indicates that the first four rules need revising. A pastoral visit may normally conclude with Scripture or prayer, according to the eighth point, but the patient is more responsive when he has made the request for

44. Gerberding, op. cit., p. 424 - 426.

45. Cf. ante, p. 19 - 23.

Scripture or prayer.

The writer cannot endorse the initial approach, advocated by Dr. Walther, in pastoral visits to the sick. By exhortation, as suggested by the first and third rules, the pastor would fail to take cognizance of the patient's physical, mental, and emotional states. For example, the patient may be too sick to hear, to think, or to respond to the pastor's exhortation. Considering the sixth rule, Walther's requisite of cheerfulness is inconsistent with the basic approach. The cheerful approach also may fail to meet the patient at his own level.

Dr. Gerberding endorsed Walther's eight rules and added some suggestions of his own: (1) the pastor should instruct his people to summon him in the case of illness; (2) the pastor should be ready to respond at all times no matter what the external circumstance; (3) the pastor should possess cheerfulness which inspires hope; (4) he should guard against the preconceived notion that the visit from the pastor will make things right; (5) pastoral visits should not be wearing on the patient; (6) the aim of the pastoral visit should be for the benefit of the sick and the other members of the family; (7) the hour of visitation should be selected with care; (8) before entering the sick room the pastor should select the Scripture passages that he intends to use; (9) the frequency of the visit should depend on the condition of the individual; (10) the

Scientific in spirit.

The writer cannot endorse the initial opinion, as-
sented to by Dr. Huxley, in favor of the side of the nose.
The explanation, as suggested by the first and last views,
the patient would fall in with the opinion of the scientific
physician, and would not resist. For example, the
patient may be too weak to resist, or may be too young
for the patient's resistance. Considering the side view,
the patient's resistance of the patient's resistance is
the main opinion. The patient's opinion may be that he
wants the patient at his own level.

Dr. Gerdner's evidence is that the patient should
add some suggestions of his own: (1) the patient should
instruct the patient to remove him in the case of illness;
(2) the patient should be ready to respond to all things he
wishes, and the patient's opinion; (3) the patient
should observe carefully which things he wishes; (4) he
should give himself the patient's opinion that the patient
that the patient will be things; (5) the patient's view
should not be resting on the patient; (6) the patient's
patient's view should be for the patient's view and
the patient's view of the patient; (7) the patient's view
should be patient's view; (8) the patient's view
that the patient should be for the patient's view and
be patient's view; (9) the patient's view of the patient's
opinion on the patient's view; (10) the

convalescent should not be neglected; (11) the pastor should cooperate with the doctor in the care of the patient; and (12) the pastor should give advice on the making of wills.⁴⁶ With the exception of the last suggestion, Dr. Gerberding's approach to the sick patient was more realistic compared to that of Walther. Gerberding is inconsistent, however, in endorsing all of Dr. Walther's rules. For example, Gerberding thought that a pastoral visit should not be wearing on the patient; on the other hand, exhortation, as advocated by Walther, may be a very tiring experience for the patient.

More recently Schindler, in his writing on the pastoral care of the sick, was cognizant of the procedures used today in hospitals and in visitation of the sick.

(1) Part of the Lutheran pastor's task is to interpret the hospital setting to the patient. The aura of mystery that pervades the immaculate surroundings is often bewildering and frightening. (2) The pastor will consider the patient as a person who has certain fears, frustrations, and needs. The pastor who is calm in his manner and sympathetic in his approach will go a long way toward alleviating some of the distractions of the sick whether in the home or in the hospital. (3) The administration of the Lord's Supper to

46. Gerberding, op. cit., p. 427 - 433.

patients who are to undergo surgery⁴⁷ is a real source of help to those who are experiencing this period of crisis.

"The words of Scripture or the most earnest prayer may be forgotten in great pain or long discomfort, but the Holy Communion is a concrete fact which the patient can remember."⁴⁸

(4) The length of the visit usually should be of short duration. (5) It is not always necessary to have Scripture and prayer. The visit may assume a more friendly nature if the introduction of Scripture and prayer would be forced or artificial. Schindler also included a section in his book on the ministry to the shut-ins and invalids; in this connection he felt that understanding of the patient, of the nature of chronic disease, and of its psychological effects is a prime requisite. In his ministry to the invalids, Schindler agreed that it is necessary to give religious support and to help the invalid make a wholesome orientation to the surrounding world.⁴⁹

The minister who is willing to seek his way through this tangle of conflicting feelings of hope and despair, who is neither argumentative nor dictatorial, can help to lift a heavy load from the soul and he can do it by an approach which is not ordinarily open to either physician or members of the family.⁵⁰

47. Cf. post, p. 205.

48. Schindler, op. cit., p. 100 and 101.

49. Ibid., p. 104.

50. Ibid., p. 106 and 107.

[illegible]

The Minister who is willing to meet his way
through this maze of conflicting feelings
of hope and despair, who is neither optimist
nor pessimist, who has the ability to see
both sides of the coin and to act on it
as a result of his own judgment, is the only
one who can lead the people out of the
darkness of the present and into the
light of the future.

41.	01. 0000 0000 0000 0000
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50.	01. 0000 0000 0000 0000

Dr. George Arbaugh⁵¹ through his course in Pastoral Psychology at Chicago Lutheran Seminary in 1945 advanced the following as requisite in ministry to the sick. (1) The sick need help. They may have to be prepared mentally as well as spiritually for surgery and pain. The role of the doctor and the medical point of view may have to be explained. (2) The call upon the sick is patient-centered. What the patient thinks, his worries and fears, are of primary importance. (3) A series of short calls is desirable. It would be better to come oftener than to stay too long the first time. (4) Encourage the sick to talk. The patient needs the cathartic release that comes from one-sided conversation. The pastor should be a good listener, responding to expressed feelings and fears. (5) Call a few days before the operation to offer Communion and spiritual strength. The patient will experience weakness and pain and he needs the comfort that comes from this spiritual sustenance.⁵²

Dr. Arbaugh also gave some specific directions with regard to calling on the sick. In preparing to call the pastor should inquire of the doctor as to the general condition of the patient, especially in serious cases. If the

51. Dr. George Arbaugh is now professor and dean at Augustana College in Rock Island, Illinois.

52. From the writer's lecture notes taken in Dr. Arbaugh's course in Pastoral Psychology at Chicago Lutheran Seminary in 1945.

Dr. George W. Allard, Jr., through his course in Psychology at the University of Illinois in 1945, was the following as recorded in minutes of the committee. (1) The following need help. They may have to be prepared mentally as well as physically for surgery and pain. The role of the doctor and the medical staff of the hospital may have to be explained. (2) The call upon the patient is a very important one. The patient's mind, his nervous system, and his body are all important. (3) A patient at least needs to be reassured. It would be better to have a doctor than to have too long the latter time. (4) Encourage the patient to talk. The patient needs the scientific evidence that comes from the medical profession. The doctor should be a good listener, respectful to expressed feelings and ideas. (5) Call a few days before the operation to offer information and spiritual support. The patient will experience nervousness and pain and he needs the comfort that comes from this spiritual assistance.

Dr. Allard also gave some specific directions with regard to calling on the sick. In preparing to call the doctor should inquire of the hospital as to the general condition of the patient, especially in serious cases. If the

Dr. George W. Allard, Jr., was Professor and Dean of the University of Illinois in 1945. Dr. Allard's course in Psychology at the University of Illinois was given in 1945.

pastor has made notes on a previous call, they should be reviewed in preparing for the visit. In planning a worship service for the sick, Dr. Arbaugh suggested that the pastor should keep in mind the possibility of adapting the service or omitting it entirely, as indicated. The service should meet the needs of the patient. Special services, such as Baptism, Lord's Supper, and Commendation of the Dying, may be used as the need arises.⁵³

Concerning prayer in the sick room, Dr. Arbaugh said that it is not necessary to pray at every call but that it should always be used if the patient is seriously ill. Prayers should be used according to the needs of the patient; prayer should dwell on the strength of God rather than on the patient's suffering. Prayer should be based on Scripture but may sometimes be spontaneous. In chronic illness prayer aids may be left for the convalescent.⁵⁴

Within the Lutheran Church there are some aids which the pastor can use in his ministry to the dying. One is the Order for the Commendation of the Dying⁵⁵ but it is used only where there is certainty that the patient is going to die. For this reason it should be used with great care. The pastor is not the informant that the patient is going to die; this duty belongs to the physician, unless he asks

53. Loc. cit.

54. Loc. cit.

55. See Occasional Service Book, p. 44.

the pastor to be the informant. The pastor will give the patient or parishioners opportunity to talk about dying. No attempt should be made to dodge the issue. The pastor at the death bed is in a better position to serve the survivors.⁵⁶

iii. Counseling the bereaved

As shown through the survey results reported in Chapter V,⁵⁷ the Lutheran pastor does not follow the modern emphasis in grief work. The Scriptural and theological concepts lead the pastor to help his parishioners seek the comfort of God's Word and to point the way toward the Christian understanding of eternal life. Lutheran writers have made no extensive mention of the type of grief work that is practised by Lutheran pastors or the type which should be practised. The reference in grief work is mainly to the funeral customs and the part the pastor will take in the burial service--whether or not the pastor will bury the dead, depending on whether or not the dead have died in the Christian faith.⁵⁸ There is some conflict among Lutheran writers as to whether or not a pastor ought

56. See Rev. Rollin J. Fairbanks, "Ministering To The Dying," The Journal of Pastoral Care, Vol. 2, No. 3, (Cambridge: The Institute of Pastoral Care, Incorporated, 1948), p. 6 - 14. Also see Richard C. Cabot and Russell L. Dicks, The Art of Ministering To The Sick (New York: Macmillan Company, 1938), p. 298 - 314.

57. Cf. ante, p. 147.

58. Cf. ante, p. 194 and 195.

to officiate at the death of a lodge member.⁵⁹ The order for burial of the dead follows a definite pattern: Scripture, sermon or address, prayer, obituary, and benediction. The service of committal at the grave is brief and includes Scripture, prayers, and final committal to earth. The funeral sermons in the Lutheran pastors' practise are generally for the comfort of the bereaved and no eulogies of the dead are used to extol the character of the deceased nor are the sermons ever in condemnation of the dead.⁶⁰

Dr. Gerberding emphasized the ministry to the bereaved. He made the following suggestions: (1) the pastor should educate the people to inform him when there has been a death so that consultation can be made with the pastor before the arrangements for the funeral are completed, (2) discourage Sunday funerals, (3) be ready to serve, regardless of discomfort, (4) discourage unnecessary expenses, (5) encourage church funerals, (6) discourage wakes, (7) discourage public display of the dead in the church, (8) discourage after-funeral festivities, (9) do not fail to visit the bereaved after the funeral and continue the contact for awhile, reading the Scripture and praying with them.

Dr. Arbaugh made some suggestions⁶¹ to the effect that it is most important to call on the bereaved and to

59. Fritz, op. cit., p. 302 - 308.

60. Fry, op. cit., p. 63 - 67.

61. Cf. ante, p. 204.

encourage them, with a sympathetic attitude, to talk about the deceased. To the writer's knowledge Dr. Arbaugh is the first Lutheran pastor to suggest this modern technique in grief work. William Rogers, in his thesis, The Place of Grief Work in Mental Health,⁶² has made some helpful suggestions drawn from the work of Dr. Erich Lindemann, Rollin J. Fairbanks, and Ina May Greer. The Lutheran pastor in his calling and ministering to the bereaved would benefit from a study of this thesis, especially the chapters on the "Psychodynamics of Grief" and "Reactions to Grief."⁶³ In his chapter, "Need of the Bereaved,"⁶⁴ Dr. Rogers mentioned: (1) the support from others, (2) the acceptance of the pain of bereavement, (3) the expression of sorrow and the sense of loss, (4) need to verbalize feelings of hostility and guilt, (5) catharsis to remove fear of insanity, (6) emancipation from the deceased, (7) need of security, (8) satisfaction in the acceptance by others, (9) forming new relationships, (10) unity of experience which is common to all men, (11) purpose in life, (12) above all to be treated as a person. It is in the interaction of personalities on each other that the pastor can help by allowing the bereaved to express his grief without shame and without pity. In the chapter,

62. William Rogers, Ph.D. thesis, Boston University, 1948.

63. Ibid., p. 81 - 111.

64. Ibid., p. 113 - 127.

"The Resources of Religion," Rogers developed the resources that are available to the pastor in his religious philosophy and in his pastoral care: (1) the Scripture, (2) trust in the ultimate victory of good over evil, (3) recognition of the worth of every individual, (4) prayer life, (5) confession, (6) acceptance of forgiveness, (7) availability of the pastor, (8) purpose in life, (9) service motive, and (10) church fellowship.⁶⁵ The Lutheran pastor may be using some of these techniques in his ministry to the bereaved but no mention is made in the literature that is available to the writer.

e. Pastoral care in special places

i. On the campus

Among the activities of the Lutheran Church in its effort to bring pastoral care to its constituents is the work among Lutheran students at colleges and universities. This highly specialized ministry had its beginning in 1907,⁶⁶ at the University of Wisconsin. The Rev. J. C. Kunzmann located Harry R. Gold, a senior at Mt. Airy Seminary in Philadelphia, and told him about the need of a

65. Ibid., p. 129 - 144.

66. Howard Marion LeSourd, The University Work of The United Lutheran Church in America (New York City: Bureau of Publications at Teachers College, Columbia University, 1929), p. 3. See also Minutes of Third Biennial Convention of The United Lutheran Church, 1922, p. 228.

The Homotopy of Religion, a subject developed the researcher
that are available to the pastor in his religious philosophy
and in his pastoral care: (1) the homotopy, (2) the
the ethical victory of good over evil, (3) the recognition of
the world of every individual, (4) the inner life, (5) the
life, (6) the recognition of forgiveness, (7) the possibility of
the pastor, (8) the response in life, (9) the active, and
(10) church relationship. The Lutheran pastor and his
most of these techniques in his strategy to the
not no mention is made in the literature that is available
to the writer.

4. Pastoral Care in Special Places

1. On the Campus

Among the activities of the Lutheran Church in the
effort to bring pastoral care to its constituents in the
world beyond Lutheran students at colleges and universities.
This highly specialized ministry has its beginning in
1907, at the University of Wisconsin. The Rev. J. G.
Kavanaugh, pastor of St. John's, a senior at St. Mary's
and in Philadelphia, and said the school was one of a

65. Journal of the United Lutheran Church in America, 1907, p. 111.
66. Journal of the United Lutheran Church in America, 1907, p. 111.
67. Journal of the United Lutheran Church in America, 1907, p. 111.
68. Journal of the United Lutheran Church in America, 1907, p. 111.
69. Journal of the United Lutheran Church in America, 1907, p. 111.
70. Journal of the United Lutheran Church in America, 1907, p. 111.

pastoral ministry to Lutheran students at non-Lutheran schools. Gold was called to begin work with the students at Madison. July 5, 1907 marks the establishment of the first Lutheran pastorate at a state university.⁶⁷

In the beginning student work was designed to meet the needs of Lutheran students in non-Lutheran schools and to organize some congregational life to which the students could respond. Another pioneering project in student work was begun at the University of Minnesota in 1910. The Rev. Gustaf Rast began the work but soon resigned his task to Pastor C. A. Wendell who accepted the responsibility of student work in 1914 in addition to his own parish duties.⁶⁸ In 1917 Dr. C. P. Harry began work at the University of Pennsylvania. He continued in student work, first as pastor, then later as secretary in the student work of the United Lutheran Church in America until 1947. Though he was retired, Dr. Harry still takes an active role in student work today by visiting students, speaking at ashrams, etc.

Another pioneer in Lutheran student work is Dr. Samuel Trexler who served Lutheran students in eastern universities such as Cornell, Syracuse, Columbia, Yale, and

67. Harry R. Gold, "Work Among Lutheran Students," The Lutheran Church Quarterly (Gettysburg: Times Press, 1936), Vol. 9, p. 389.

68. Ibid., p. 392.

General assistance to Lutheran students in non-Lutheran
 schools. This was called to begin work with the students
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Reverend O. J. Hennell who accepted the responsibility of
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 Pennsylvania. He developed the student work, first as sec-
 retary, then later as secretary in the student work of the
 United Lutheran Church in America until 1921. Through his
 own efforts, Dr. Hennell still takes an active role in stu-
 dent work today by visiting colleges, attending at meetings,
 etc.

Another pioneer in Lutheran student work is Dr.
 Samuel T. Fisher who moved Lutheran students in student work
 activities such as Cornell, Syracuse, Yale, and

Harvard. He began his work in December of 1912 under the auspices of the New York Synod and the New England Synod of The United Lutheran Church in America. After he had organized student groups, through extensive traveling, centers were established at these schools.⁶⁹

Much of the Lutheran student work was sponsored at first through the Home Mission boards and Luther Leagues of Lutheran church bodies. In 1918 the Augustana Synod and The United Lutheran Church in America entered into a cooperative relationship in providing pastoral care to Lutheran students. A similar project was initiated by the American Lutheran Conference churches in 1930. The larger cooperation of Lutherans in student service began in 1945 when the National Lutheran Council formed the Student Service Commission to coordinate Lutheran student activity of the eight Council bodies. Dr. Morris Wee is the executive director and he is assisted by Dr. Ruth Wick.

Student service work has extended to college campuses throughout the nation. Some of the university centers today have student pastors on a part-time basis but many student pastors are serving on a full-time basis, depending on the number of Lutheran students enrolled. In towns and

69. Ibid., p. 394. See also Samuel Trexler, Crusaders of The Twentieth Century (New York: The Macmillan Company, 1927), p. 46 - 61.

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Most of the Lutheran student work was sponsored at that time through the New York Board and the New York Board of The United Lutheran Church in America. In 1918 and 1919 the Lutheran Church in America entered into a cooperative relationship in providing pastoral care in Lutheran schools. A similar project was initiated by the American Lutheran Conference of Churches in 1920. The first cooperative work of Lutherans in student service began in 1925 when the National Lutheran Council formed the Student Service Council. This council coordinated Lutheran student activity of the eight Council bodies. Dr. Morris was its executive director and he is assisted by Dr. Ruth Wick.

Student service work has expanded to college and campus throughout the nation. Some of the university centers today have student pastors on a part-time basis but many student pastors are serving on a full-time basis, depending on the number of Lutheran students enrolled. In towns and

cities where there are colleges, local pastors sometimes are appointed to call upon Lutheran students and invite them to active participation in the life of the local congregation. In such cases the student work is usually done on a limited scale. Where there are no Lutheran churches in the area of the university, traveling representatives of the Lutheran Church or of the Student Service Commission visit the campus at least four times per year.

Dr. LeSourd in his book on the student work among Lutherans at non-Lutheran schools⁷⁰ divided pastors to students into three groups: (1) pastors with pulpits, usually giving less than ten per cent of their time to students, although some give more time; (2) pastors who have no pulpit, devoting full time to student work with one student campus activity or several schools in a large city, or devoting full time as visiting representatives to several institutions; (3) faculty professors, teaching in the department of religion and filling the role of college chaplains and counselors.⁷¹

A spontaneous outgrowth of the work among Lutheran students has been the formation of the Lutheran Student Association which organized in Rock Island, Illinois in April of 1923. This organization is an autonomous association to

70. Cf. ante, p. 209.

71. LeSourd, op. cit., p. 26 - 38.

differs from those of the college, local parties sometimes are
 appointed to help with the students and their friends to
 better participation in the life of the local community.
 In such cases the students may be directly active in a limited
 scope. These things are not however considered in the case of
 the university, involving representatives of the community
 through one of the student service commissions with the campus
 at least four times per year.

Dr. Leonard is his role as the students were among the
 leaders of non-partisan groups of divided parties in the
 main into three groups: (1) students with a degree, usually
 giving less than two years of their time to students, al-
 though some give more time; (2) graduates who have no degree,
 averaging that time to students with one or more degrees
 activity of several schools in a large city, of varying
 full time or visiting representatives in several insti-
 tutions; (3) faculty members, working in the department of
 religion and filling the role of college teachers and non-
 religious.

A spontaneous organization of the work among students
 students has been the formation of the I. S. S. Student
 organization which organizes in such cases. It is in April
 of 1923. This organization is an important addition to

which any Lutheran student may belong. It was self-supporting from the beginning and has grown into a nation-wide organization today.

In pastoral care to Lutheran students the pastor is the key man. He must keep in touch with campus life. It has been suggested that he should take one course a semester in order to be able to have more personal contact at the student level and to be able to talk the language of the student.

Lutheran student pastors need these qualifications: a deep spiritual and devotional life, a broad understanding, patience, poise, tolerance, interest in student life, and interest in the students as persons. The emphasis in Lutheran student work is the pastor-student relationship. In the survey reported by LeSourd the Lutheran student pastor makes this his most important task, though only forty-six per cent of Lutheran students enrolled in 1929 at non-Lutheran schools were personally contacted.⁷²

Lutheran churches in a college or university area make provision for the students' religious life and their social life with other students. An effort is made to preserve congregational life so that the students may receive the Sacrament of the Lord's Supper and other pastoral ministrations. Pastoral counseling is made available on the campus in space

72. Ibid., p. 78.

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Lutheran churches in a college or university area make provision for the student's religious life and their own life with their students. An effort is made to preserve congregational life so that the student may receive the benefit of the Lord's Supper and other pastoral ministrations. Pastoral counseling is made available on the campus in these

provided by the schools or, in many cases, in the Lutheran Student House near the campus. The pastor's quarters are located usually in the Student House which is the focal center for religious and social meetings.

Instructions to student pastors include the following:

(1) make pastoral calls on new students and student leaders among upper classmen; (2) visit faculty members who may be likely to assist in the program of student work and administrative officials at least once a year; (3) make periodic visits to students who are ill--in rooms, infirmary, or hospital; (4) direct and guide Lutheran Student Association activities and enlist the assistance of its members in calling on students, particularly during the opening weeks of semesters; (5) schedule counseling hours for private interviews; (6) plan for such activities as student forums, group discussions, outside speakers, programs, conferences, and interdenominational fellowship.⁷³

It is through personal interviews and counseling that the pastor becomes better acquainted with the students and that he can discover ways in which to meet the students' needs. On the other hand, the pastor's work with the Lutheran students as a group is very important also.

73. See manual of Student Service Department (Chicago: The American Lutheran Conference, No Date), Technic 7.

proposed by the committee, in many cases, in the Student House near the campus. The pastor's quarters are located usually in the Student House which is the local center for religious and social activities.

Instructions to student groups include the following:

- (1) make pastoral calls on new students and student leaders;
- (2) visit local members who may be away from campus;
- (3) assist in the program of student work and leadership training at least once a year;
- (4) make periodic visits to students who are ill-informed, immature, or un-Christians;
- (5) assist and guide Student Government Association activities and advise the assistance of its members in carrying on activities, particularly during the opening weeks of semester;
- (6) conduct occasional home for private interviews;
- (7) plan for and assist in student forums, group discussions, outdoor exercises, programs, conferences, and inter-collegiate relationships.

It is through personal interviews and counseling that the pastor becomes better acquainted with the students and that he can discover ways in which to meet the students' needs. On the other hand, the pastor's work with the students is a group is very important also.

ii. In the military service

With the outbreak of World War I the National Lutheran Commission for Soldiers' and Sailors' Welfare⁷⁴ was formed to bring a pastoral ministry to the Lutheran men called into the service of the United States Armed Forces. For this purpose a campaign was begun to raise \$750,000. This goal was exceeded by \$550,000. With this money it was possible to provide a pastoral ministry to men in training. Pastors were called to supervise centers near camps and to provide for the spiritual needs of servicemen. These centers were considered highly desirable because army chaplains during World War I were not permitted to do much more than to act as recreational officers.⁷⁵

The Commission was also charged with the responsibility of endorsing chaplains for the Army and the Navy. Eighty-nine men were chosen for the Army and eleven for the Navy. The Commission provided religious literature and equipment for these chaplains. The work of this Commission, which was the first cooperative effort to present a united front of the Lutheran Church, made Lutherans realize that the government would be more apt to recognize one strong Lutheran group than eight independent bodies and that future

74. Osborne Hauge, Lutherans Working Together (New York City: National Lutheran Council, 1943; Supplement, 1945), p. 25.

75. Ibid., p. 27.

11. In the military service

With the outbreak of World War I the National Lutheran Commission for Soldiers' and Sailors' Relief was formed to bring a pastoral ministry to our European men called into the service of the United States Armed Forces. For this purpose a campaign was begun to raise \$250,000. This goal was exceeded by \$250,000. With this money it was possible to provide a pastoral ministry to men in training. Therefore with a view to expanding service men's camps and to provide for the spiritual needs of servicemen, three chaplains were considered highly desirable because each chaplain during World War I was not permitted to do more than to act as recreational officer.

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work in cases of national emergency would demand closer cooperation. As a result, the National Lutheran Council was organized in 1918.⁷⁶

The years between 1919 and 1940 were years of greater cooperation among Lutherans. By the outbreak of World War II the National Lutheran Council had coordinated its efforts in the inauguration of Lutheran World Action, through which the Lutheran Church provides emergency aid to Lutheran missions around the world.⁷⁷

After the Selective Service Act was passed in 1940, the National Lutheran Council Service Commission began operation in order to provide the best in pastoral care, through pastors in Service Centers near camps and through chaplains in the Armed Forces. The Lutheran Church, Missouri Synod cooperated with the National Lutheran Council churches in the work of Service Centers, which were maintained jointly by both groups.

The war brought serious problems, not the least of which was a shortage of pastors. Many pastors responded to the call to service in the Army and in the Navy. Not many men were being trained to take the place of those who became chaplains. Industrial areas attracted large numbers of war workers so provision also had to be made for pastoral care to

76. Ibid., p. 34.

77. Ibid., p. 76 - 77.

work in cases of naturalization would demand closer co-
operation. In a result, the National Education Council was
reorganized in 1915.

The years between 1915 and 1920 were years of intense
cooperation among laborers. By the summer of 1915 the
the National Education Council had concentrated its efforts in
the organization of laborers into unions, through which the
Laborer Union provided security and to laborers' interests
stand the world.

After the National Service Act was passed in 1916,
the National Education Council Service Committee began op-
eration in order to provide the best in general care,
through workers in Service Councils near cities and through
agencies in the armed forces. The National Council, Missouri
good cooperation with the National Education Council chapters
in the work of Service Councils, which were organized jointly
in both groups.

The war brought national problems, not the least of
which was a shortage of workers. Many workers responded to
the call to service in the army and in the navy. And many
men were being trained to take the place of those who became
comrades. Industrial areas attracted large numbers of men
workers to provide them and to be used for general work in

those in industry. A clearing bureau was organized under Pastor Conrad Hoyer,⁷⁸ to keep contacts with the moving population. Coordinated efforts were made to enlist the support of pastors in crowded areas.

By the end of 1944 the Service Commission of the National Lutheran Council had fifty full-time Service Centers and thirty-seven part-time Parish Centers. These centers were served by eighty-one pastors. A total of 3,486,108 military personnel attended service centers in 1944.⁷⁹

The Commission also had maintained constant contact with Lutheran chaplains. Of the 800 Lutheran chaplains, 560 had been endorsed by the National Lutheran Council.⁸⁰ During this period the Commission had distributed 10,000,000 tracts and devotional booklets, 400,000 Army and Navy Hymnals, 610 Field Communion Kits, and 530 Private Communion Kits.⁸¹

The National Lutheran Council provided a ministry to prisoners of war, especially as an increasing number of German prisoners of war arrived. In addition to German daily devotional booklets special hymn and prayer books were published. Theological text books also were provided in prison camps. Approximately 125 Army chaplains and 100 civilian

78. Ibid., p. 84.

79. Ibid., p. 103.

80. Loc. cit.

81. Loc. cit.

those in January. A clearing house was organized under
 Foster's name, to keep contacts with the moving pop-
 ulation. Encouraged efforts were made to enlist the sup-
 port of persons in organized areas.

By the end of 1944 the Relief Commission of the Na-
 tional Laborers Council had fifty full-time relief workers
 and thirty-seven part-time Relief Workers. These workers
 were served by eighty-four workers. A total of 1,400,000
 military personnel received relief service during 1944.

The Commission also had obtained constant contact
 with laborer organizations. At the 800 laborer organizations,
 500 had been contacted by the National Laborers Council. 50
 During this period the Commission had distributed 10,000,000
 pounds and 400,000 dollars, 400,000 pounds and 200,000
 dollars, 500 field extension staff, and 200 field extension

staff.

The National Laborers Council provided a number of
 thousands of men, especially on an increasing number of ser-
 vices of the staff. In addition to the staff
 thousands of men were provided in the
 field. Thousands of men were provided in the
 field. Thousands of men were provided in the

70.	1011.	2.	24.
71.	1012.	2.	24.
72.	1013.	2.	24.
73.	1014.	2.	24.
74.	1015.	2.	24.
75.	1016.	2.	24.

pastors, with whom the Commission had contact, were responsible for the spiritual care of prisoners.⁸²

Thus, the exigencies of two world wars brought the Lutherans in America closer together in this cooperative venture which provided pastoral care to the Lutheran soldiers and sailors in our Armed Forces. The Lutheran Church followed these men and women into the Service and back into civilian life. Through its home pastors the Lutheran Church has made an effort to continue the contact established before these people went into the Service. Local church programs have been consistent with efforts of the National Lutheran Council to minister to the returning Service personnel.

iii. In institutions

All bodies of the Lutheran Church have had a share in the pastoral care within institutions both through the Church and through the State. The Lutheran Church has many institutions of mercy such as hospitals, homes for the aged, and children's homes. It also maintains a chaplaincy, ministering to the mentally diseased and to the prisoners in reformatories and other institutions of correction.

The United Lutheran Church in America has twelve health service facilities which include general hospitals, a dispensary for tuberculosis, convalescent hospitals,

82. Ibid., p. 107.

...with whom the Commission has contact, who ...
 able for the spiritual care of prisoners.

There are expectations of two more years of ...

...in various other ... in this cooperative
 venture which provided material care to the prisoners ...
 and relief in our ... The ...
 of them and women into the service and back into civil-
 life. Through the ... the Lutheran Church has
 made an effort to continue the ...
 these people ... and service. Local church programs
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 Council to assist in the ...

III. Institutions

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 and children's homes. It also maintains a ...
 interest in the mentally ill and in the ...
 reformatory and other institutions of correction.

The United Lutheran Church in America has ...
 health service ... which include mental hospitals,
 a dispensary for ... , convalescent hospitals,

children's hospitals, and one hospital for epileptics. There are also thirteen chaplaincy services in its own constituency and several United Lutheran chaplains minister in mental hospitals, reformatories, and Veteran Administration hospitals. There are twenty-four homes for the aged and thirty-one Welfare and Inner Mission societies. These agencies correlate the work in all types of institutions and are under the supervision of the United Lutheran Church Board of Social Missions.⁸³

The Lutheran Church, Missouri Synod has developed a large program in the pastoral care to the deaf and the blind. There are twenty-three full-time pastors ministering to the deaf. Magazines have been published for both the deaf and the blind. There are sixty-one full-time pastors engaged in institutional mission within the Missouri Synod. Eleven hospitals, convalescent homes, and sanatoria in addition to thirteen homes for the aged are maintained by Missouri Synod. Nineteen agencies or homes have charge of the child welfare work within the Synod.⁸⁴

The Augustana Synod has eleven hospitals, fifteen homes for the aged, eleven children's homes, and one

83. See 1949 Year Book of The United Lutheran Church in America (Philadelphia: United Lutheran Publication House, 1948), p. 85 - 89.

84. See Statistical Yearbook of The Lutheran Church--Missouri Synod for the Year 1947 (St. Louis: Concordia Publishing House, 1948), p. 169 - 174.

children's hospitals, and are hospitalized for diagnosis.
 There are also certain congenital diseases in the same
 connection and several other diseases of the same
 sort in mental diseases, epileptics, and various other
 mental diseases. There are twenty-four cases for
 the year and thirty-one cases for the year 1910.
 These figures correlate the work in all types of diseases
 from the point of view of the United States
 Bureau of Social Hygiene.

The United States, which has developed a
 large program in the general case of the deaf and the
 blind. There are twenty-four cases for the year 1910.
 In the case of the deaf, the figures have been published for the
 year and the blind. There are twenty-four cases for the
 year 1910. In the case of the deaf and the blind
 there are twenty-four cases for the year 1910.
 In addition to the deaf and the blind, there are twenty-four
 cases for the year 1910. In the case of the deaf and the blind
 there are twenty-four cases for the year 1910.
 of the child welfare work which the Bureau.

The Bureau of Social Hygiene has eleven cases for the year 1910.
 There are ten cases, eleven cases for the year 1910.

See also the book of the United States
 Bureau of Social Hygiene: "The Mental Diseases of the
 Deaf and the Blind," p. 100 - 101.
 See also the book of the United States
 Bureau of Social Hygiene: "The Mental Diseases of the
 Deaf and the Blind," p. 100 - 101.

Seamen's home.⁸⁵

The American Lutheran Church's interests in welfare and institutions of mercy include one children's home, two hospitals, one old folks' home, and one sanatorium. The American Lutheran Church supports several of its own Lutheran hospitals and homes and has a working relationship with church-related institutions. The American Lutheran Church cooperates with extra-synodical agencies.⁸⁶

The Lutheran Free Church has several old people's homes and one children's home besides a hospital and a deaconess training institution.⁸⁷

The Evangelical Lutheran Church (Norwegian) has two hospitals and deaconess homes, four rescue homes, seven welfare home finding societies in seven different states, seven children's homes, and eighteen homes for the aged. The Church also has pastors in twenty city missions, hospitals, or prisons.⁸⁸

The two Danish branches of the Lutheran Church and the Finnish Lutheran Church (Suomi Synod) also maintain several institutions of mercy.

85. 1948 Yearbook for The Evangelical Lutheran Augustana Synod (Rock Island: Augustana Book Concern, 1948), p. 82 - 83.

86. Yearbook and Almanac of the American Lutheran Church 1948 (Columbus, Ohio: The Wartburg Press, 1948), p. 59.

87. Annual Report of The Lutheran Free Church (Minneapolis: The Messenger Press, 1948), p. 78 - 90.

88. Lutheran Almanac 1949 (Minneapolis: Augsburg Publishing House, 1948), p. 19 - 20.

The American Lutheran Church's interest in religious and institutional of many kinds and of various kinds, has been considerable, and its efforts, both in the past and in the future, have been directed towards the American Lutheran Church's efforts to bring about a closer cooperation with other religious agencies.

The American Lutheran Church has several religious and social work and one of its main purposes is to bring about a closer cooperation with other religious agencies.

The American Lutheran Church (American) has two religious and social work, both of which have been directed towards the American Lutheran Church's efforts to bring about a closer cooperation with other religious agencies.

The two main branches of the American Lutheran Church are the American Lutheran Church (American) and the American Lutheran Church (American).

56. Report of the American Lutheran Church (American) for the year 1941. (New York: American Lutheran Church, 1941).
57. Report of the American Lutheran Church (American) for the year 1942. (New York: American Lutheran Church, 1942).
58. Report of the American Lutheran Church (American) for the year 1943. (New York: American Lutheran Church, 1943).
59. Report of the American Lutheran Church (American) for the year 1944. (New York: American Lutheran Church, 1944).

This brief statistical report gives some indication of the extent to which the Lutheran Church in America is engaged in extending Lutheran pastoral care to institutions. Some of these institutions are owned and operated by the synodical group. The Lutheran Church has organized a strong welfare program which coordinates the work in the various bodies and inter-synodical cooperation is evident.

In recent years the Lutheran Church has become increasingly aware of the necessity for providing trained chaplains to minister to the sick, the invalid, the aged, the children in homes, and the prisoners. The development in this field of Lutheran pastoral care began since the turn of the century. Its demands have been heavy and the Church has made remarkable progress.

This brief statistical report gives some indication

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In recent years the Lutheran Church has become in-

creasingly aware of the necessity for providing training facilities to minister to the sick, the lame, the aged, the children in homes, and the unfortunate. The development in this field of Lutheran hospitals and homes which the late 20th century. Its demands have been heavy and the Church has made tremendous progress.

CHAPTER VII

CONCLUSION

1. SUMMARY

(1) The writer has presented the purpose of the thesis which is to show the development of Lutheran pastoral care in America. The scarcity of material was recognized, at the outset, to be a handicap in setting down a particularly Lutheran development of pastoral care. The first chapter considered the statement of the thesis, the definition of terms, the delimitation of the field, the contributions made by others, the aim of the present work, the methods of investigation, and the scope of the present work.

(2) In order to trace the development of Lutheran pastoral care in America the writer considered it necessary to give a brief account of the type of pastoral care developed by Martin Luther. It was discovered that Luther held the concept of seelsorge in pastoral care. He felt it was necessary for the pastor first to inquire deeply into his own soul before he could shepherd others and for the pastor to be initiated into the mysteries of God's Word as well as to make use of prayer. Prayer was Luther's effective instrument before undertaking every task, especially shepherding of other souls. His ministry to the forlorn, the sick, the bereaved, and the dying give some indication as to his

CHAPTER VII

CONCLUSIONS

1. Summary

(1) The writer has presented the history of the investigation in this chapter. It shows the development of the investigation from its origin in 1911 to the present time. The writer has also presented the results of the investigation, and the scope of the present work.

(2) It is clear from the development of the investigation that the writer has been able to show the development of the investigation from its origin in 1911 to the present time. It was discovered that the investigation had been carried out in a very thorough manner, and the results were very satisfactory. The writer has also presented the results of the investigation, and the scope of the present work.

(3) The writer has also presented the results of the investigation, and the scope of the present work. It was discovered that the investigation had been carried out in a very thorough manner, and the results were very satisfactory. The writer has also presented the results of the investigation, and the scope of the present work.

methods of counseling. Luther's pastoral care, in some respects, has set the pattern which has been reflected in Lutheran pastoral care in America today. The study of Luther was included to show in what ways the Lutheran pastors in America have patterned their pastoral care on Luther and in what ways they have departed from his concepts and methods. The writer thinks that Lutheran pastors, at least in theory, have incorporated much of what they believe to be Lutheran tradition into their pastoral ministries but they have gone beyond the scope of Luther's pastoral care because more demands have been made upon them in this complex society in which we live. In contrast to Luther's directive counseling many Lutheran pastors of today indicate that they are responsive in their counseling, according to the results of the questionnaire in the fifth chapter.

(3) In considering the development of Lutheran pastoral care on the American continent in the Colonial Period, the writer found that the material was limited and that most of the desired information had to be gleaned from existing records which are available only in histories. The third chapter considered the development of Lutheran pastoral care from the coming of Rasmus Jensen, the first Lutheran pastor to come to America, to the work of Muhlenberg after 1742 until the time of his death in 1787. Pastors Gutwasser, Arensius, Falckner, and Berkenmeyer served the Dutch Lutherans; Pastors Campanius, Lock, Fabritius, Rudman, Auren, Björck,

method of counseling. Luther's pastoral care, in some respects, has set the pattern which has been reflected in Lutheran pastoral care in America today. The study of Luther was included to show in what ways the Lutheran pastor in America have patterned their pastoral care on Luther and in what ways they have departed from his concepts and methods. The writer thinks that Lutheran pastors, at least in theory, have incorporated much of what they believe to be Lutheran tradition into their pastoral activities but they have gone beyond the scope of Luther's pastoral care because not only have been made upon them in this complex society in which we live. In contrast to Luther's directive counseling many Lutheran pastors at today indicate that they are responsive in their counseling, according to the results of the questionnaire in the fifth chapter.

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and Collin worked among the Swedish Lutherans. Pastoral care among the German Lutherans began with the German immigration in the early part of the eighteenth century.

The work of Pastors Bolzius and Gronau among the Salzburg Lutherans in Georgia has been noted in this connection.

The work of Muhlenberg is the most outstanding of the Colonial Period. He is given credit for organizing and directing the Lutheran Church in its early stages when it was in danger of collapse. The writer considers him as the patriarch of the Lutheran Church. The rich materials of his Journals provide an account of his pastoral ministry, his pastoral visits, his concept of the pastoral office, the effect of the revolutionary war, and his anticipation of psychosomatic medicine. The writer has evaluated his pastoral technique. Muhlenberg was pastor, preacher, and dispenser of medicines, for which he had been trained at the University of Halle. His knowledge of medicine was of great value and was effectively employed in his pastoral care.

The Journals were records of Muhlenberg's pastoral ministry written to his superiors at Halle and the accounts contain the accurate record of his requests and requirements as well as a record of his activities. The Journals evidently were written for the official observer. The Journals contain many accounts of the people to whom he ministered. Muhlenberg, according to one of the authors

and Gelita report among the Swedish population. Pastorals
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 migration in the early part of the nineteenth century.

The work of pastors Gelita and others among the religious
 population in Sweden has been noted in this connection.

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cited, anticipated psychosomatic medicine. Muhlenberg was aware of the correlation between mind and body and he recorded many instances showing that he recognized the underlying principle of psychosomatic medicine. Muhlenberg had been trained in the Pietistic school at Halle University where he had learned the discipline of the spiritual life. The pastoral technique which he had learned at Halle tended to heap up troubles by arousing guilt feelings. He led his people to a change of heart by first leading them into despair. Muhlenberg's ministry, for the most part, was devoted to the care of the sick but he possessed more than keen interest in the physical and mental symptoms of his parishioners. He cooperated with the physicians of his day and consulted them on matters of medicine. Muhlenberg, as a pastor, was much in demand because he not only understood their needs but also was trusted by his people.

(4) During the nineteenth century the development of Lutheran pastoral care in America was affected by the westward movement of the population. The Lutheran immigrants from Europe, in addition to the group of pioneers who moved from the settled areas of the East to find new homes, extended the frontier. The prospect of "getting ahead" spurred others to find the new land that was opening up in the West. Successive waves of immigrants began to pour over the mountains into the Midwest. There was a manifest scarcity of immigrant pastors. The pioneers could not always

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have pastors on the frontier and the need of a native ministry was urgent. This need could not be met and pastoral care was limited. Pastors traveled over wide areas ministering to scattered Lutherans wherever they had settled. Those few pastors serving the pioneers were confronted with indifference. Services of worship necessarily were infrequent. Visitation of the sick occupied much of the time of the frontier pastor. The need for the American trained pastors led to the establishment of the first Lutheran Theological Seminary at Gettysburg, Pennsylvania. The founding of this seminary meant that the American Lutheran churches would no longer have to depend on Europe for their supply of pastors.

During the expansion and movement of the Church westward, Scandinavian and German immigrants made their way to America and were swept along with the westward advance. Norwegians came in 1825. Swedish immigrants came in 1845, although earlier Swedish immigrants had settled on the banks of the Delaware as early as 1638. The German Saxons came to the Mississippi Valley and settled around St. Louis. These Lutherans, who organized the Missouri Synod, were under the influence of Carl Wilhelm Walther and Wilhelm Loehe. The influx of the Saxon Lutherans and their subsequent adherence to "confessional Lutheranism" prevented their full cooperation with other Lutherans in America. The language question also proved to be a handicap in ministering effectively to

Also proved to be a handicap in ministering effectively to those with other burdens to bear. The language question to "confessional Lutheranism" prevented their full cooperation of the Saxon Lutherans and their subsequent withdrawal of influence of Carl Wilhelm Witten and Wilhelm Löhr. The Lutheran, who organized the Missions Society, were under the in the Missions Society and settled around St. Louis. These of the Lutheran as early as 1838. The German Lutherans came through earlier German Lutherans had settled in the West, especially in 1840. Certain immigrants came in 1840, America and were swept along with the westward advance. With Scandinavian and German immigrants and their way to during the expansion and movement of the Church west-

large numbers of second-generation Lutherans.

The effects of the Civil War were felt by the Lutheran Church. It produced a breach in the Church relationships that was not mended until many years after the conflict. The Lutherans both in the North and the South attempted to concern themselves only with church matters, at first, but when the issue of slavery was forced into the forefront the Lutherans found themselves hopelessly divided. The Lutheran Church did not split until 1862 and, though it was the last denomination to divide, it was the first to mend the broken relationships. Campaigns of anti-slavery were waged in the North and the South clung stubbornly to slavery. The Lutheran citizenry during the Civil War rallied behind their respective causes. Pastoral care was provided in cooperative ventures with other denominations in sending supplies and medicines to camps and hospitals. After the war, efforts toward reconciliation began immediately though reunion of the Lutheran Church was delayed until 1918.

The ministry of William A. Passavant was chosen by the writer to give a representative view of pastoral care during the nineteenth century. Passavant lived through the greater part of the century and his pastoral ministry may be considered typical of the Lutheran pastoral care during this era. Passavant's pastoral ministry was characterized by his intensive preparation before pastoral visits through study of the Scripture and prayer. Passavant was a leader

large number of negro-German-American.

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North and the South only gradually to achieve. The im-
mediate division during the Civil War failed to bring about
respective union. Further care was provided in cooperation
ventures with other denominations in working together and
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great part of the century and his personal activity was
no longer typical of the Lutheran past but was during
this time. However, a pastoral ministry was characterized
by its antislavery position before pastoral visits through
study of the Scripture and prayer. Therefore was a pastor

in the development of Lutheran institutions in America. He founded the first hospital and deaconess training institution in Pittsburgh and also hospitals in Milwaukee and Chicago. He gave much of his time to the establishing of orphanages and to providing a pastoral ministry to women in a penitentiary. Other projects which engaged Passavant's attention were the schools of higher education such as Thiel College and the Chicago Lutheran Seminary. He founded a colony to care for epileptics. Passavant's interest in the development of the Lutheran Church made him a constant traveler from Pittsburgh to the Midwest. He was interested greatly in developing an English-speaking Church on the American frontier. He encouraged Scandinavian pastors and worked directly with them in providing pastoral care for the immigrants who came to find new homes in the century of growth. During the Civil War Passavant was tireless in his energies to make adequate provision for a spiritual ministry to the soldiers in the Northern army. He wrote extensively as the editor of the Missionary, a magazine which he founded, to promote the cause of the Church. The magazine was an effective instrument in coordinating the efforts of the Church and the government during the trying days between 1860 and 1865.

(5) In order to determine Lutheran pastoral care in America today the writer prepared a three-page questionnaire which was mailed to a cross-section of Lutheran pastors

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(5) In order to determine Lutheran pastoral care in America today the writer prepared a three-day questionnaire which was mailed to a cross-section of Lutheran pastors.

serving parishes in the eight bodies of the National Lutheran Council and in the Lutheran Church, Missouri Synod. Of the 494 pastors who received questionnaires 213, or 43%, responded. Though the questionnaire was sent to a cross-section, the percentage of respondents differs for each church body; the survey conducted by mail is admittedly less accurate than the personal-interview method. The results of the questionnaire, however, have provided first-hand information and up-to-date data to supplement the meager material in this field.

The three parts of the questionnaire were designed to determine the Lutheran pastors' concepts and methods of pastoral care as well as their appraisal of modern trends. The results of the first eleven questions on concepts of pastoral care indicate the theoretical framework within which Lutheran pastors conceive their office. Lutheran pastors think in the traditional patterns that pastoral care is the care or cure of souls and that it is primarily a ministry to individuals. In contrast, most of the respondents feel that the primary task of the pastor is preaching rather than counseling.

The results of the second section on methods of pastoral care reveal that Lutheran pastors are using methods consistent with the Lutheran traditional methodology and with their concept that pastoral care is the care or cure of souls. The specific information given, with regard to

extensive experience in the right bodies of the National Labor-
 and Council and in the National Union, Wisconsin Synod. Of
 the 450 persons who received questionnaires 215, or 48%, re-
 sponded. Through the questionnaire was sent to a group-
 section, and percentage of responses differed for each
 church body; the survey conducted by mail in relatively less
 accurate than the personal-interview section. The results of
 the questionnaire, however, have provided first-hand infor-
 mation and up-to-date data to supplement the meager material
 in this field.

The three parts of the questionnaire were designed to
 determine the Lutheran pastor's concepts and notions of pas-
 toral care as well as their opinions of current trends. The
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 toral care indicate the traditional framework in which Lu-
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 think in the traditional pattern that pastoral care is the
 care of souls and that it is primarily a ministry to
 individuals. In contrast, most of the respondents feel that
 the primary task of the pastor is to record rather than
 counsel.

The results of the second section on methods of pas-
 toral care reveal that Lutheran pastors are using methods
 consistent with the Lutheran traditional methodology and
 with their concepts that pastoral care is the care of souls
 of souls. The specific information given, with regard to

the time, place, and type of counseling, the keeping of records, interprofessional cooperation, procedures used in hospital visitation, methods of dealing with bereavement and pre-marital problems, and ministering to the children and the aged, indicate that some of their methods need refining and improvement while other methods are adequate. Their pastoral care to the aged and to the youth are outstanding, although there could be improvement in these phases of their ministries. In particular, the ministry to the bereaved needs to be re-studied in the light of research by psychiatrists. There is also need for more adequate marital counseling.

Through the response to the nine questions of the third section the writer discovered that very few of the respondents have had clinical training in pastoral care but that they favor the inclusion of such training in the curricula of Lutheran seminaries. The majority of the respondents themselves would take clinical training if they had an opportunity to do so. These Lutheran pastors have done very little reading in the field of pastoral care, averaging less than one book per year during the past five years. Very few Lutheran pastors have been influenced by the leading writers of books on modern pastoral care.

The analyses of the questions, with the tables showing the distribution of respondents in the nine church bodies as well as the totals, give a complete report of the

the time, place, and type of counseling, the keeping of records, interpretive and cooperation, procedures used in applied visitation, mission of families with pervasiveness and pre-visit problem, and ministering to the children and the aged, indicate that some of their methods need refining and improvement with other methods and agencies. Their pastoral care is the aged and to the youth and not-ably, although, although there could be improvement in the phases of their visitation. In particular, the minister to the hospital needs to be re-trained in the light of research by psychiatrists. There is also need for more adequate mental counseling.

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survey results. Marginal notes were extremely interesting and most of the comments by the respondents represented favorable reactions to the questionnaire.

(6) The Lutheran pastoral ministry is effected by the doctrine of the call. To understand the call to the ministry it is necessary to consider the definition of the inner call which comes from God through the Holy Spirit, the external call to some particular place, and the call of the Church which has the right to call men into the ministry. The Lutheran Church in America repudiates the hierarchical theory of apostolic succession and the transference theory. The latter theory makes the office of the ministry dependent on the congregation and originating in it. The true Lutheran position is that of the prior claim of the Church which extends the call to enter the ministry.

The call to the ministry involves preparation or training. The requirements to complete seminary training vary from church body to church body but, in general, three years are required in the Seminary after graduation from college. Some churches have a minimum of four years in seminary before graduation. In this case, the fourth year is an internship.

The rite of ordination, which is the public attestation by the Church of the call to enter the ministry, can be performed only after a candidate has been called to a specific field of labor or service in the Church. Ordination

survey results. Particular notes were especially interesting
and most of the comments by the respondents represented
favorable reactions to the questionnaire.

(b) The Department of the Interior is effected by the
operation of the call. To understand the call to the minis-
try as it is necessary to consider the relation of the minis-
try to the church. The call to the ministry is the call
which comes from God through the Holy Spirit, the ex-
ternal call to some particular place, and the call of the
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The Department of the Interior in America regulates the ministerial
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The title of ordination, which is the public acknowl-
edgment by the Church of the call to enter the ministry, can be
performed only after a candidate has been called to a spe-
cific field of labor or service in the Church. Ordination

is a functional office and is not indelible in character as in the Roman Catholic Church. It may be terminated whenever the need to do so arises. Ordination is distinguished from installation, which is the formal induction into the office in a particular congregation.

Pastoral care is both general seelsorge and private seelsorge. The former implies all that the pastor does in a general sense. It is the work of the pastor with the congregation as a whole. Special seelsorge is the pastoral care to the individual. The writer has suggested that the primary objective in pastoral care is to help the individual help himself, allowing the individual to choose his own goals in order that he will better understand himself and his own problems. A pastor, according to Lutheran writers, must have a concern for souls and the confidence of the individual before pastoral care can be effective. Rules and principles have been suggested by these writers. According to Lutheran tradition, pastoral calling is one of the chief duties of the pastor. It must be done systematically and consistently.

Personal counseling has taken the place of private confession in the Lutheran Church today. Private administration of the sacraments, catechization and confirmation, marriage, and other pastoral acts are utilized by Lutheran pastors in their pastoral care. Lutheran pastors engage in many types of pastoral counseling, including marriage counseling and counseling with the sick, the dying, and the

in a functional office and is not identifiable in connection with the Roman Catholic Church. It may be determined whether the need to be as wise. Ordination is distinguished from installation, which is the formal induction into the office in a particular congregation.

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responsibilities. A pastor, according to Lutheran writers, must have a concern for souls and the confidence of the individual. Late pastoral care can be effective. Luther and his disciples have been suggested by these writers. According to Lutheran tradition, pastoral calling is one of the chief duties of the pastor. It must be done respectfully and consistently.

Personal counseling has been the focus of private confession in the Lutheran Church today. Private confession, confession of sin, catechesis and confirmation, marriage, and other pastoral acts are utilized by Lutheran pastors in their pastoral care. Lutheran pastors agree in many types of pastoral counseling, including marriage counseling and counseling with the sick, the dying, and the

confession in the Lutheran Church today. Private confession, confession of sin, catechesis and confirmation, marriage, and other pastoral acts are utilized by Lutheran pastors in their pastoral care. Lutheran pastors agree in many types of pastoral counseling, including marriage counseling and counseling with the sick, the dying, and the

bereaved. Lutheran pastors have made some progress in developing their methods of counseling. In particular, Lutheran pastors need to improve their methods of counseling with the bereaved.

One important development in the Lutheran Church is the pastoral care to Lutherans in special places. In the student service work the Lutheran Church is bringing pastoral care to students on college and university campuses. The chaplains in the Army and the Navy and the pastors in Service Centers brought pastoral care to Service personnel during the two world wars; they continue this pastoral ministry, in a limited way, during the present time. Pastoral care in institutions of mercy, such as city missions, homes for children, and hospitals and a chaplaincy service to mental institutions and prisons developed significantly since the turn of the century.

2. PROPOSALS FOR THE LUTHERAN CHURCH IN AMERICA

- a. Cooperation of all Lutheran church bodies in re-studying Lutheran pastoral care

During the period of World War II Lutherans were drawn closer together in their efforts to provide pastoral care. Lutheran pastors cooperated and effected a working relationship in Service Centers and in the chaplaincies of the Army and Navy. More recently wider cooperation has developed in the field of student work. This latter develop-

detected. Lutheran pastors have also been working in de-
veloping their skills of cooperation. In particular, the
Lutheran pastors need to improve their methods of cooperating
with the parishes.

One important development in the Lutheran Church in
the past few years has been the development of a special office. In the
past, service with the Lutheran Church in the United States
has been to students on college and university campuses.
The emphasis in the Army and the Navy and the pastorate in
Service Centers through pastoral care to Service personnel
during the two world wars; they continue this pastoral min-
istry, in a limited way, during the present time. Pastoral
care in institutions of care, such as city missions, homes
for children, and hospitals and a specialty service to war-
far institutions and persons developed significantly since
the turn of the century.

3. PROPOSALS FOR THE LUTHERAN CHURCH IN AMERICA

a. Cooperation of all Lutheran churches
in the following Lutheran pro-
grams:

During the period of World War II Lutherans were
drawn closer together in their efforts to provide pastoral
care. Lutheran pastors cooperated and effected a working
relationship to Service Centers and in the chaplaincy of
the Army and Navy. More recently wider cooperation has de-
veloped in the field of student work. This latter develop-

ment indicates that Lutherans are recognizing the importance of working together in time of peace as well as in time of war. This cooperation of Lutherans in America can be extended into many other areas of pastoral care.

A commission with representative leaders in pastoral care from each of the eight church bodies in the National Lutheran Council and from the Lutheran Church, Missouri Synod could study and lay the foundations for further cooperative ventures in the field of pastoral care. Through a comprehensive study of the entire field of pastoral care in the Lutheran Church of America and in other Protestant denominations this Commission on Pastoral Care would be prepared to make specific recommendations to each of the nine Lutheran church bodies. The members of the Commission would study the training programs and facilities of seminaries in all denominations as well as in the Lutheran Church.¹ Analysis of their research on clinical pastoral training would provide the necessary information for establishing adequate training programs in the seminaries of the Lutheran Church. All Lutheran pastors and seminarians in America could benefit by the research of such a commission.

Group seminars sponsored by this Commission on Pastoral Care could be held in various areas throughout the United

1. See Seward Hiltner, editor, Clinical Pastoral Training (New York: Commission on Religion and Health of the Federal Council of the Churches of Christ in America, 1945).

some indication that the importance of working together in time of peace as well as in time of war. This cooperation of churches in America can be extended into many other areas of pastoral care.

A commission with representative members in pastoral care from each of the eight church bodies in the National Lutheran Council and from the Lutheran Church, Missionary, could study and lay the foundation for further cooperative ventures in the field of pastoral care. Through a cooperative study of the entire field of pastoral care in the Lutheran Church of America and in other Protestant denominations this Commission on Pastoral Care would be prepared to make specific recommendations to each of the nine Lutheran church bodies. The members of the Commission would study the training program and facilities of seminaries in all denominations as well as in the Lutheran Church.¹ Analysis of their training on clinical pastoral training would provide the necessary information for establishing adequate training programs in the seminaries of the Lutheran Church. All Lutheran pastors and seminarians in America could benefit by the formation of such a commission.

Group seminars sponsored by this Commission on Pastoral Care could be held in various areas throughout the United

1. See Howard Hiltner, editor, Clinical Pastoral Training (New York: Commission on Religion and Health of the National Council of the Churches of Christ in America, 1955).

States to give Lutheran pastors an opportunity to discuss together present methods of pastoral care in Lutheran churches and to appraise methods used by other denominations. Trained leaders in pastoral care should be in charge of these discussion groups and experts in the field of pastoral psychology and pastoral counseling should be engaged as outside speakers.

b. Coordination of pastoral theology
and clinical training in Lutheran
seminaries

The results of the survey indicate that Lutheran pastors favor a psychological counselor to seminarians. Such a psychological counselor could be of great assistance in screening candidates for the ministry through the use of psychological tests. He would counsel the candidates in their personal adjustments in preparing for the ministry. The counselor could give periodic tests for personality assessment. In this way, the counselor would be in a position to help the seminarians help themselves as they assess their own growth and development. In order for these seminarians to help others when they become pastors, they must first know their own personal limitations as well as their potentialities.

The counselor could teach a course on testing which would be valuable in parish work. The seminarians would be learning testing techniques applicable to youth programs, marriage counseling, and personality inventories.

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 together present members of pastoral care in Lutheran
 churches and to explore methods used by other denomina-
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 charge of these discussion groups and experts in the field
 of pastoral psychology and pastoral counseling should be
 invited as outside speakers.

d. Coordination of General Theology and Clinical Training in Lutheran Seminaries

The results of the survey indicate that Lutheran pas-
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 screening candidates for the ministry through the use of
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 learn to help others when they become pastors, they must
 first know their own personal limitations as well as their
 potentialities.

The counselor could teach a course on testing which
 would be valuable in parish work. The seminarians could be
 learning testing techniques applicable to youth programs,
 marriage counseling, and personality inventories.

The psychological counselor could be the teacher of courses in pastoral psychology and pastoral counseling, which are important phases of pastoral theology. Through these courses the seminarians would learn the concepts and methods of pastoral care. The outside reading assignments would include the best books in the field of pastoral care.

The counselor-teacher would do well to consider the bibliography used by Dr. Paul E. Johnson in his course on Pastoral Psychology at Boston University. Another helpful bibliography on personal counseling can be obtained from the Federal Council of Churches. The newly released book, Pastoral Counseling, by Seward Hiltner is an excellent text which covers the subject adequately.

The counselor-teacher would correlate the theory and the practise of pastoral care. In order to make this correlation between knowing and doing the seminarians would be assigned to clinical centers in the area of the school. They would be supervised by trained counselors in the various clinical centers, such as institutions and parishes.

It is important for the counselor-teacher to emphasize methods of counseling to practise the theory of pastoral psychology. Through verbatim reports of interviews the students would learn to criticize and evaluate their own methods of pastoral care and would learn counseling by experience.

The writer not only endorses the recommendation that Lutheran seminaries call psychological counselors to teach

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effective between knowing and doing the seminarians would be

assigned to clinical centers in the area of the school.

They would be supervised by trained counselors in the various

clinical centers, such as institutions and parishes.

It is important for the counselor-teacher to emphasize

methods of counseling to facilitate the theory of pastoral psy-

chology. Through verbatim reports of interviewees the students

would learn to criticize and evaluate their own methods of

pastoral care and would learn counseling by experience.

The writer not only endorses the recommendation that

pastoral counseling call psychological counseling in terms

and counsel seminarians but also endorses the recommendation that all Lutheran seminaries require for graduation a year of internship which may be taken in an institution or in a parish under a clinically trained chaplain or pastor. The writer is cognizant of the fact that some Lutheran seminaries do have this fourth year of internship but that, in many cases, the existing internship does not include clinically supervised training in the field of pastoral care. It would be beneficial to divide the year of clinical training so that the pastor or seminarian would have more than one type of clinical experience. The plan to take clinical training during three summers would give varied opportunities for clinical experience.

c. Graduate study in pastoral care

According to the survey results, Lutheran pastors think that the Lutheran boards of education should encourage graduate study in the field of pastoral care. This clearly indicates that Lutheran pastors recognize the need for advancing beyond the present development of Lutheran pastoral care by learning new pastoral skills. The Lutheran Church can make a contribution to the field of pastoral care by developing the relevance of Lutheran theology to religious therapy. The writer knows of only one recent research project concerning theology and therapy and written

by a Lutheran pastor.² As the Lutheran Church considers the possibility of establishing a graduate seminary³ it is to be hoped that an effective union can be consummated between Lutheran theology and Lutheran pastoral care.

d. Lutheran clinical centers

The writer recommends that the suggested Commission on Pastoral Care promote the establishment of centers in institutions and parishes for clinical pastoral training. The Lutheran Church has many institutions of mercy and parishes located near Lutheran seminaries. The seminaries and the institutions or the parishes would have to cooperate in formulating a program to train seminarians and pastors. Of necessity a clinically trained pastor or chaplain should take an active part in the planning of such a program. Until such time as these clinical centers are established by the Lutheran Church it is imperative that Lutheran pastors and seminarians take advantage of training offered in recognized clinical centers.

Institutions are readily adaptable to programs of clinical training. A study of the existing clinical centers would point the way to adopting methods and procedures in

2. Professor Clifford Madsen at Trinity Lutheran Seminary in Blair, Nebraska has written a doctoral dissertation on the relevance of Christian doctrine for psychiatric soul cure.

3. Gould Wickey and Paul J. Hoh, "The Proposed Inter-Lutheran Postgraduate Theological Seminary," Lutheran Church Quarterly, Vol. 21 (1948), p. 107 - 145.

by a Lutheran pastor. In the Lutheran Church, the
possibility of maintaining a separate ministry, it is
to be hoped that an effective union can be consummated be-
tween Lutheran theology and Lutheran pastoral care.

6. Lutheran clinical centers

The writer recommends that the suggested Commission
on Pastoral Care protect the establishment of centers in in-
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Lutheran Church has many institutions of mercy and division
located near Lutheran universities. The commission and the
institutions or the divisions would have to cooperate in for-
mulating a program to train seminarians and pastors. Of
necessity a clinically trained pastor or chaplain should
take an active part in the planning of such a program. In-
all such times as these clinical centers are established by
the Lutheran Church it is imperative that Lutheran pastors
and seminarians take advantage of training offered in two-
dimensional clinical centers.

Institutions are readily adaptable to programs of
clinical training. A study of the existing clinical centers
would point the way to adopting research and programs in

2. Professor of Clinical Medicine at Trinity Lutheran
Hospital in St. Louis, Missouri has written a doctoral disserta-
tion on the relevance of Lutheran doctrine for psychiatric
and social work.

3. David Wilson and Paul J. Hill, "The Protestant In-
stitutional Perspective: Theological Foundations," *Protestant Social
Thought*, Vol. 11 (1966), p. 107-122.

clinical pastoral training. Seminarians and pastors learn the inter-departmental structure and functions of the institutions. They minister to the sick and the dying. Their work is supervised; their interviews are criticized and evaluated.

Lutheran churches which have a large membership and a clinically trained pastor could function as a clinical center for training seminarians and pastors. Through pastoral visitation the seminarians would have clinical parish experience. The verbatim records of their interviews could be criticized and evaluated by the pastor-supervisor. A program of group therapy in the parish would provide additional experience for the seminarians as well as meet the needs of the parishioners.

The Commission on Pastoral Care could establish uniform standards for all Lutheran clinical centers. It could aid the centers in calling qualified men, in outlining courses of study, and publicizing the training programs. Thus, the Lutheran Church can utilize its own facilities to further the development of Lutheran pastoral care in America.

clinical practice training. Seminars and courses lead
the inter-departmental structure and functions of the
institutions. They minister to the sick and the dying.
Their work is unending; their labors are diversified
and extended.

Lutheran churches will have a large membership and
a clinically trained pastor could function as a clinical
center for training seminarians and pastors. Through such
total utilization the seminarians would have clinical training
experience. The various records of their interviews could
be critiqued and evaluated by the pastor-supervisor. A
program of group therapy in the parish would provide addi-
tional experience for the seminarians as well as meet the
needs of the parishioners.

The Commission on Pastoral Care could establish uni-
form standards for all Lutheran clinical centers. It could
aid the centers in calling qualified men, in outlining
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Thus, the Lutheran Church can utilize its own facilities to
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ica.

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Abstract of a Dissertation

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By

C. CHARLES BACHMANN

A.B., Carthage College, 1943

B.D., Chicago Lutheran Seminary, 1945

Department: Theological Studies

Field of Specialization: Psychology of Religion

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The Lutheran Church always has emphasized pastoral care, although certain phases of it have been overlooked and neglected--sometimes taken for granted. Traditionally the Lutheran clergyman has been called pastor. The new and increasing demands of life today make it imperative that the Lutheran Church study the contribution it has made and can make through pastoral care to its people. By intensive research and pastoral participation in this field the Lutheran Church can discover even more of the needs of individuals and groups and by doing so it can minister more adequately to them.

The purpose of this dissertation is to show the development of Lutheran pastoral care in America. The subject of this dissertation is of particular importance at this time because of the growing emphasis in pastoral care throughout the bodies of the Lutheran Church. The development is considered in a chronological sequence for the sake of order but it is not historiographically presented.

The term pastoral care has been defined in its primary meaning as a personal ministry to individuals; in a more general sense, it applies to all of the activities of the pastor. In many instances, in the early periods of American history, the treatment has been limited because of the paucity of available literature. In considering much of the early development, the term pastoral care has been limited to mean only that pastors were present ministering to individuals. In Chapters V and VI the emphasis is on pastoral

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The term pastoral care has been defined in its primary meaning as a personal ministry to individuals; in a more general sense, it applies to all of the activities of the church. In many instances, in the early periods of American history, the treatment has been limited because of the paucity of available literature. In considering much of the early development, the term pastoral care has been limited to mean only that literature which presents material to individuals. In chapters V and VI the emphasis is on pastoral

care to individuals in contrast to the general connotation of pastoral care as used many times in Chapters III and IV.

Significant background material was obtained by going back to Martin Luther, who set the precedent for Lutheran pastoral care. Lutheran pastors in America have gone beyond Luther's concept and methods of pastoral care. The exigencies of today's mechanized life make individuals' problems more complex, thus increasing the demands for pastoral care. The Lutheran tradition which has been handed down from the past has been influential in the present day development of pastoral care in America.

When Lutherans first settled in America there were very few pastors to minister to their spiritual needs. Those pastors who came from Denmark, Holland, Sweden, and Germany to the New World labored under severe hardships and limitations due to inadequate supplies, scattered population, and lack of transportation, but without regard to dangers and disease. Some of the pastors immigrated with their people; other pastors were sent by missionary agencies to Lutheran colonists who oftentimes had to wait many months or even years for pastoral services. The most outstanding pastor of the Colonial Period is Henry Melchior Muhlenberg whose personal Journals are replete with accounts of his pastoral ministry. Muhlenberg was pastor, preacher, and dispenser of medicines for which he had been trained at the University of Halle. His pastoral technique

included consideration of the relationship between the physical and spiritual needs of man. Because of his understanding of the physical, spiritual, and emotional components of man we conclude that Muhlenberg anticipated the psychosomatic principle of modern medicine. Pastors can profit greatly by studying Muhlenberg's Journals.

During the nineteenth century the movement of the population westward, the waves of immigration from the Scandinavian countries and from Germany, and the Civil War had marked effects upon the development of pastoral care. There was a manifest scarcity of immigrant pastors. For this reason Lutheran pastoral care on the frontier was limited. The need of a native ministry was urgent. Pastors traveled over wide areas, ministering to scattered Lutherans wherever they had settled. Worship services were infrequent and the prospect of "getting ahead" led to indifference toward religion and the Church. Pastors spent most of their time and energies ministering to the sick. William A. Passavant, who lived through a great part of the nineteenth century, was one of the leading pastors of the frontier development. Passavant, a graduate of Gettysburg Seminary, was one of the first products of the American Lutheran seminary tradition. Institutions of mercy which he founded are monuments to his efforts in providing pastoral care to fulfill an important need. The Civil War

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retarded the development of Lutheran pastoral care, although efforts were made by pastors like Passavant to minister to citizens and soldiers.

To survey the development in the present era, 494 questionnaires were sent by mail to a cross-section of Lutheran pastors in the eight bodies of the National Lutheran Council and the Lutheran Church, Missouri Synod. Of these, 213 or 43% responded. The purposes of the survey were to provide up-to-the-minute data and to supplement the meager material on pastoral care. The questionnaire was divided into three parts. The results of the first section, "Concepts of Lutheran Pastoral Care," indicate the theoretical framework within which Lutheran pastors conceive their office. The respondents consider pastoral care primarily a ministry to individuals, though not necessarily concerned with the religious aspects of the parishioners' problems. The answers to the second section, "Methods of Pastoral Care in Use Today," reveal that Lutheran pastors are using methods consistent with traditional Lutheran methodology and with the concept of pastoral care which is best described as care or cure of souls. Respondents gave specific information with regard to their methods of counseling, procedures in hospital and pastoral visits, and techniques in ministering to children and the aged. Through the third section, "Appraisal of Modern Trends," the respondents reacted

favorably to the need of clinical pastoral training. The majority of respondents have not had clinical training at a recognized center but would take such training if they had the opportunity. Most of the respondents also favor graduate study in the field of pastoral care.

In order to understand Lutheran pastoral care in America it is necessary to know the relative aspects of the doctrine of the call to the Lutheran ministry and the Lutheran concept of pastoral care. Seelsorge, meaning the care of souls, is the fundamental concept of Lutheran pastoral care. The pastoral acts which the Lutheran pastor performs, pastoral visitation, which is emphasized in the Lutheran Church, and personal counseling are integral phases of Lutheran pastoral care.

The following proposals are presented for consideration by the Lutheran Church in America: (1) cooperation of all Lutheran Church bodies in re-studying pastoral care, by establishing a Commission on Pastoral Care, composed of representative leaders from the eight bodies of the National Lutheran Council and the Lutheran Church, Missouri Synod, whose purpose would be to lay foundations for a comprehensive program of pastoral care; (2) coordination of pastoral theology and clinical training in Lutheran seminaries, including particularly changes of the courses in clinical practicum, psychological counselors to coordinate pastoral theology and clinical training, and the requirement of a

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fourth year of internship under a clinically trained supervisor in either a parish or an institution; (3) graduate study in pastoral care, which would especially encourage research in the relationship of Lutheran theology to religious therapy; and (4) Lutheran clinical centers, in parishes and institutions, which could be utilized for training both seminarians and pastors.

Several valid conclusions are drawn from the study of Lutheran pastoral care in America: (1) that there is a distinct and unique contribution which the Lutheran pastor has made and is continuing to make to pastoral care; (2) that there should be an awakening to the importance of this contribution, both within and outside the Lutheran Church; (3) that there are areas beyond the present day practises which need further exploration and definition through the new emphasis in theological education which includes clinical pastoral training; and (4) that there is need for expanding the curricula in our Lutheran seminaries to include courses in practical or functional theology, in advance of present studies and clinical practicum, providing opportunities for seminarians and pastors to gain valuable knowledge and experience through "learning by doing" under supervision.

fourth year of internship, under a clinically trained supervisor in either a parish or an institution; (5) graduate study in pastoral care, which would especially encourage research in the relationship of Lutheran theology to religious therapy; and (6) Lutheran clinical centers, in parishes and institutions, which could be utilized for training both seminarians and pastors.

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AUTOBIOGRAPHY

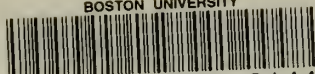
C. Charles Bachmann was born September 30, 1921 in Milwaukee, Wisconsin, the son of Frank and Helene Schubring Bachmann. Following his graduation from Bay View High School of Milwaukee in 1939 he entered Carthage College in Carthage, Illinois to prepare for the Lutheran ministry. He received his A.B. degree from Carthage College in 1943. While at Carthage he pursued studies under the accelerated program which permitted him to enter Chicago Lutheran Seminary in Maywood, Illinois in 1942. In February of 1945 he received his B.D. degree from Chicago Lutheran Seminary and was ordained in Milwaukee, Wisconsin by the Wartburg Synod of the United Lutheran Church in America. Following ordination he received his commission as a chaplain in the United States Navy in which he served for eighteen months. After discharge from the Naval Service, he enrolled in Princeton Seminary and University, where he spent one year in graduate study of theology and psychology before transferring to Boston University to pursue graduate work in Psychology of Religion under Dr. Paul E. Johnson. While at Princeton he served as pastor to Lutheran students on the campus of Princeton University. He served for twenty-one months as pastor of the Evangelical Lutheran Church of the Redeemer in Woburn, Massachusetts under appointment by the Augustana Lutheran Church. In 1945 he was united in marriage to Mary Lee Hyndman of Hamilton, Illinois.

PSYCHOLOGY

O. Charles Bachmann was born September 20, 1921 in Milwaukee, Wisconsin, the son of Frank and Helene Bachmann. Following his graduation from Bay View High School of Milwaukee in 1939 he entered O'Leary College in O'Leary, Illinois to prepare for the Lutheran ministry. He received his B.S. degree from O'Leary College in 1941. While at O'Leary he pursued studies under the supervision of a program which permitted him to enter Chicago Lutheran Seminary in Bayview, Illinois in 1942. In February of 1942 he received his M.A. degree from Chicago Lutheran Seminary and was ordained in Milwaukee, Wisconsin by the Synod of the United Lutheran Church in America. Following ordination he received his commission as a chaplain in the United States Navy in which he served for eighteen months. After discharge from the Navy service, he enrolled in Princeton Seminary and University, where he spent one year in graduate study of theology and psychology before transferring to Boston University to pursue graduate work in psychology of religion under Dr. Paul W. Janssen. While at Princeton he served as pastor to Lutheran students on the campus of Princeton University. He served for twenty-one months as pastor of the Evangelical Lutheran Church of the Redeemer in Springfield, Massachusetts under appointment of the Lutheran Lutheran Church. In 1945 he was called to minister to Mary Lee Lymann of Easton, Illinois.



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